OL. 45 NO. 9

Lessons for December

SEPTEMBER 1958

Harvest-Colored Hills

Elsie McKinnon Strachan

As bright as harvest chaff stacked centuries high,
In silent crest on crest these gold hills stand;
Their lofty quietude against cool sky,
Their peace inscribing shade on pasture land.

As always, this tall stillness wakes, for me,
Warm thoughts of prairie—bringing close the charm
Of that far level of a wheat-ripe sea,
Recalls the cutting time on Father's farm.

Strange kinship blends all autumn hush which spills
On those far plains, these harvest-colored hills;
I lift my eyes to amber heights of calm—
And walk my distant prairies, hear their psalm.

The Cover: MacArthur Park, Los Angeles, California
Photograph by Ward Linton

Frontispiece: Hills of Autumn
Photograph by Harold M. Lambert Studios

Cover Design by Evan Jensen

From Near and Far

I want to take this opportunity of telling you how very much the *Magazine* means to me. My mother first subscribed for me several years ago, soon after my marriage, and I wouldn't be without it in my home. Relief Society has always meant a good deal to my family, and I always cherish the spiritual help and the wonderful message the *Magazine* has given to us. We need spiritual help to guide us, especially since we are so far away from the headquarters of the Church; being a part of the Southern Far East Mission, our small branch needs all the help we can get.

—Pauline J. Hardy
President
Guam Branch Relief Society
Guam, M. I.

I would like to say how very much I enjoy *The Relief Society Magazine*. I became acquainted with it when a missionary in the mission field where I was converted, first gave it to me through the courtesy of the Sugar City, Idaho, Relief Society. Since then it has been a source of great pleasure to me.

—Mrs. Nora Hall
Provo, Utah

All of our members now subscribe to the *Magazine*, and we especially enjoy it, since we are a small group located on a rather remote military base in Alaska. The *Magazine* helps to keep us in touch with Church activities at home and makes our tour of duty here seem much shorter. Thank you for the careful attention you give in sending us such an outstanding *Magazine*.

—Ann Stewart
Eielson Air Force Base
Alaska

Congratulations on the editorial page—always such beautiful thoughts that bring so many suggestions to our minds on what we can do and how to do it. I also enjoy the stories and poems.

—Clara Browning
Lorenzo, Idaho

I particularly liked the article about Germany in the June *Magazine* ("The West German Mission," by Preston R. Nibley). I find the *Magazine* very helpful in keeping up with what is going on at home, and I appreciate the wonderful inspirational articles very much.

—D. McKay Snow
Helmsted, Germany

Enola Chamberlin's poem "With You Away" in the July issue of the *Magazine* is an appealing bit of verse, beautifully expressed and composed.

—Remelda N. Gibson
Tooele, Utah

I look forward each month to reading the *Magazine*. A peek at it as soon as it arrives usually has to do until I have time to look through it better. I enjoy every issue, and especially liked the story "Heart of the Home," by Frances C. Yost in the April issue. She writes of such rich, rewarding, and down-to-earth experiences, one can't help but feel she has lived these stories. I hope to see more of her artistry in the *Magazine*. Such lessons and stories as we read in the *Magazine* help us all in strengthening our testimonies of the gospel, and in helping us to become better wives and mothers. It is truly a joy to participate in the Relief Society organization of the Church.

—Dyrene T. Yeates
Logan, Utah

Our *Magazine* proves to be a "thirst-quencher" if one is seeking for knowledge. For such a small *Magazine*, it proves to be all meat and no potatoes, and it takes a full month to digest it thoroughly. I read something between its covers nearly every day. In this manner one can keep her mind on a higher plane and the mental activities seem to associate themselves with our Heavenly Father's business. *The Relief Society Magazine* is one of the best missionaries in our home.

—Mrs. Lois Skidmore
Austin, Texas

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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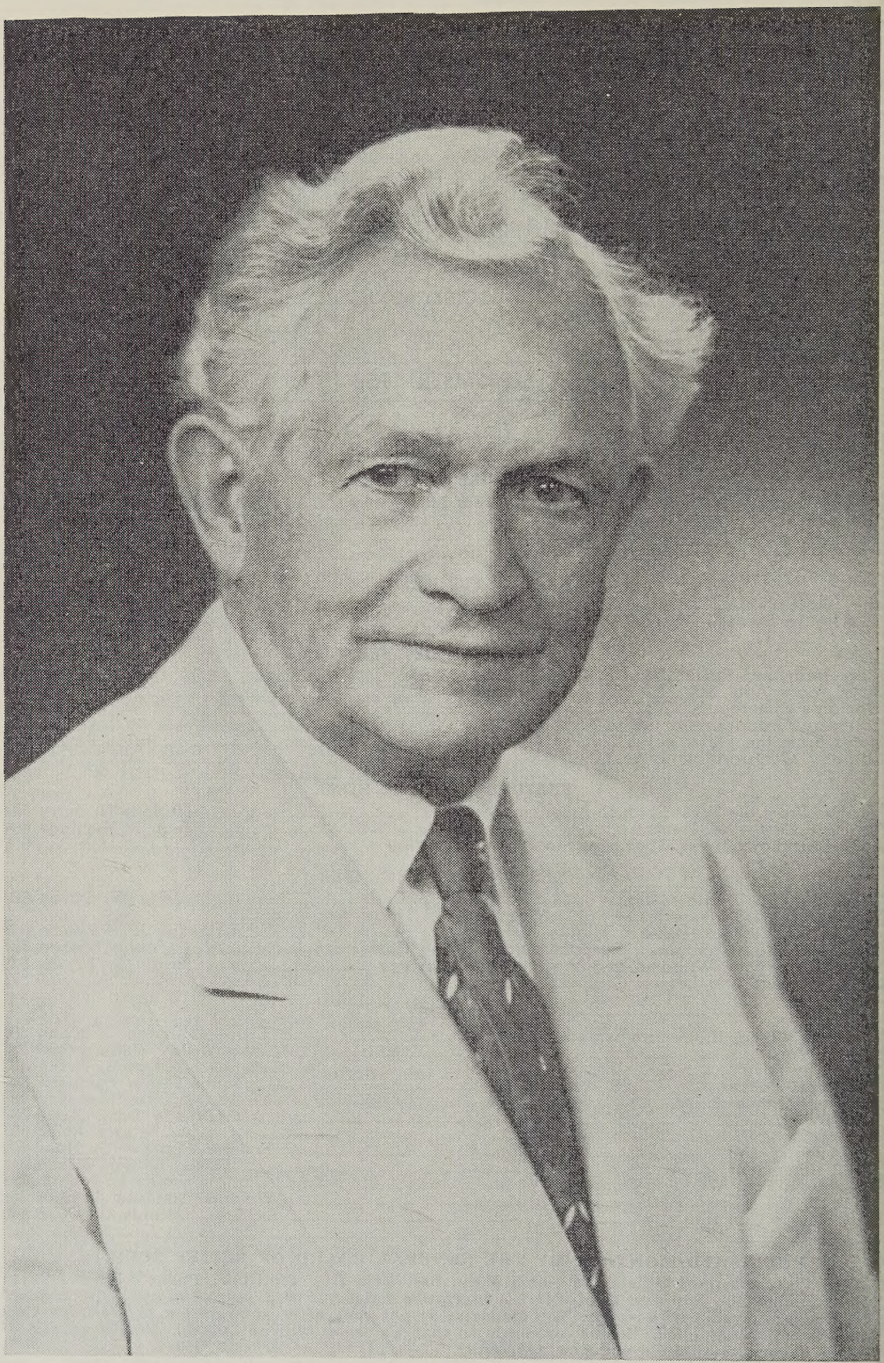

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PRESIDENT DAVID O. McKAY

Tribute to President David O. McKay, A Great Missionary

On His Eighty-Fifth Birthday, September 8, 1958

Jeanette McKay Morrell

PRESIDENT David O. McKay is one of the most effective missionaries the Church has ever had. His knowledge of the gospel, his sincerity, his courage to stand for his beliefs, his sympathetic understanding of people and their problems, his keen sense of humor, his charming personality, his exemplary life, his noble appearance, and his humility appeal alike to the great ones of the earth and to the lowly ones.

During his first mission to Great Britain in 1897, he had an experience that was to affect his whole life. At an especially spiritual missionary conference in Scotland, Elder James McMurrin of the European presidency said in part, "Brother David, Satan has desired you that he may sift you as wheat, but God is mindful of you, and if you will keep the faith, you will yet sit in the leading councils of the Church." David O. McKay wrote in his diary: "I resolved then and there to keep the faith and to be of service to my fellow men." His devotion to his Church and to his country since that time is proof of how well he has kept that resolution.

His contact with young people, as principal of Weber Academy, and as he directed the work of Sunday Schools in Weber County and, later, in the entire Church, was an inspiration to which thousands have attested throughout their lives.

His world-wide tour of the missions of the Church, 1920-21, in which he and his companion, Elder Hugh J. Cannon, brought unspeakable joy to many who had never before met an apostle, was an outstanding missionary experience. In Samoa, a monument was erected in commemoration of this visit. In China, that land was dedicated for the preaching of the gospel, and in many of the countries visited there were miraculous happenings due to the rich outpouring of the heavenly spirit which accompanied their labors.

During his presidency of the European Mission (1922-23) he succeeded, by direct contact with editors of the leading newspapers, in stopping the spurious articles that had been impeding missionary work, and in having them replaced by fair treatment of the work of the Church in England as well as in other countries of Europe. The direct effect of this accomplishment was a great increase in membership during the following two years. President and Sister McKay traveled more than 2,000 miles in the European Missions and conducted 525 meetings.

The temples dedicated here and abroad have afforded wonderful

opportunities for missionary work, especially among local and national government officials. As an illustration, at the dedication of the temple and college in New Zealand, in addition to the hundreds of interested people who were in attendance, there were present the Prime Minister, Mr. Nash; member of Parliament, Dame Hilda Ross; Superintendent of Education, Mr. L. L. F. Ensor, and other officials. They spoke at the college exercises, and before the end of their visit with President McKay and others of his party, became real friends, as the New Zealand papers and Associated Press reports and photographs attested.

At the dedication of the chapel at Suva there were present the Governor and Lady Garvey, the Mayor and Mrs. A. D. Leys, the Colonial Secretary, Mr. P. D. MacDonald, and others with the same resulting friendly relations established. Everywhere, there were prejudices allayed and expressions of good will toward the Church and our Country. These experiences can be multiplied by every visit of President McKay here and abroad, during the past sixty-one active, busy years of his devotion to The Church of Jesus Christ of Latter-day Saints.

Another phase of his effective missionary work is accomplished in his office in Salt Lake City. When at home, he arrives at the Church office building never later than seven A.M. in order to perform his regular strenuous daily duties, so there will be time during the day for meetings, conferences with groups and individuals, and almost daily calls from out-of-State visitors.

Of the latter, whether they are political leaders, heads of national unions, foreign representatives, officials of other churches, governors of states, newspaper groups from Russia or other countries, or whoever the guests may be, they are received with the same unhurried courtesy extended always by this wonderful President. Invariably, they leave with a kindly feeling toward the Church and a greater respect for its leadership. As a representative of this Country to other lands, his influence has been felt and appreciated by telegrams, calls, and written communications as expressed in the following extracts:

In a letter from Honorable John Foster Dulles, Secretary of State, "I am sure you and Mrs. McKay did a notable service in your travels as unofficial ambassadors of good will."

A letter from Honorable Arthur V. Watkins, Senator from Utah, contains this paragraph: "I have been following your tour in the press, and I am sure that you have done a great deal of good in the various countries which you have visited. I am sure that the relations of the United States have been greatly enhanced by your visit. I know of no better example of an outstanding American Christian citizen than you."

May this eighty-fifth birthday be only a milestone in many more years of glorious missionary accomplishment.

Your Quest for Truth

Elder Marion G. Romney

Of the Council of the Twelve

(Baccalaureate Address at Brigham Young University, May 30, 1957)

I commend and congratulate you members of the Class of 1957. Especially do I congratulate you on your being graduates of this Church University. Here you have been free to search for knowledge in the fields of your choice. By divine injunction you have been encouraged to "seek learning by study and also by faith" concerning:

> . . . things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms (D & C 88:79).

Surely yours has been a purposeful education.

Your completion of the work required for graduation is a monument of achievement in your quest for truth. Your industry and perseverance in pursuit of learning are in harmony with the best traditions of your people, who, from the beginning, have promoted and sustained education.

For many years the Church was on the frontier where there were no schools other than its own. Beginning in 1831, when William W. Phelps was called by revelation to assist ". . . Oliver Cowdery to do the work of printing, and of selecting and writing books for schools . . . that little children also may receive instruction . . ." (D & C 55:4), the Church embarked upon a program of elementary education. Even as books were being prepared, parents and guardians were urged not to wait, but to go forward with the teaching of their children.

> If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be taught [said the *Times and Seasons* in January 1842]. It is idle to suppose that children will grow up good, while surrounded with wickedness, without cultivation. It is folly to suppose that they can become learned without education. In order to do this as it should be, it is necessary that children should be taught in the rudiments of common learning out of the best books.

As early as 1832, the saints were developing schools in far-off Missouri. According to the *Kansas City Journal Post* of March 4, 1923:

> The first school established within the present limits of Kansas City . . . was founded by the Mormon Prophet, Joseph Smith, in 1832, in what now is Troost Park Lake, a site 12½ miles west of Independence (Berrett and Burton, *Readings in L. D. S. Church History*, I, page 224).

Nor were their efforts confined to elementary education. "Kirtland High School is taught in the attic story" of the temple, noted the Prophet Joseph Smith in 1837.

> The school numbers from one hundred and thirty-five to one hundred and forty students, divided into three departments—the classic, where the languages only are taught; the English department, where mathematics, common arithmetic, geog-

raphy, English grammar, writing, and reading are taught; and the juvenile department . . . (*D. H. C.*, II, page 474).

In Illinois, the saints established the first municipal university in America. December 16, 1840, the legislature authorized the City Council of Nauvoo to:

. . . organize an institution of learning within the limits of the city, for the teaching of the Arts, Sciences and Learned Professions to be called the University of the City of Nauvoo. (Bennion, M. Lynn: *Mormonism and Education*, page 22).

FIVE years later they were on the move across Iowa in the great trek to the West. The University, by this time, had:

. . . a small, but excellent faculty, and did some good class work in several departments. Text books were adopted for the elementary schools, and provisions were made for the certification of teachers (*Ibid.*, page 36).

Among the treasured belongings rescued (by the saints) in their hurried flight from Nauvoo were books and during the dreary march to the Basin, schools were maintained for the children. Most of the instruction was given around the evening campfire at the end of the day's journey and on the Sabbath when the pilgrims rested from their travels (*Ibid.*, page 37).

They brought with them across the plains every available:

. . . treatise on education—every book, map, chart, or diagram . . . every historical, mathematical, philosophical, geological, astronomical, scientific, practical treatise which they could find; and such printing or writing paper as was available to them. When they reached the Valleys of the Mountains, the next thing they did after putting in crops was to open schools for their children (*Ibid.*, page 38).

Time will not permit us to follow the development of Church education in the West. Suffice it to say that it was carried forward here with the same vigor and interest as in the East.

In 1850 the University of Utah had its beginnings in the University of Deseret, the first state university west of the Missouri River.

The Church always has and does now encourage secular learning. We are proud of our over-all record therein and of individual members who have attained distinction in their chosen professions. We point with pride to Church members who have excelled in science, literature, and other fields. There is no limit to our search for truth. We seek everything ". . . virtuous, lovely, or of good report or praiseworthy . . ." (13th Article of Faith).

The peculiar educational function of the Church, however, does not lie in the area of secular learning. By divine commission it lies in the field of religious education. The primary purpose for the learning which the Lord directed the saints to seek was clearly set forth in the dedicatory prayer of the Kirtland Temple as follows:

And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said . . . (D & C 109:14).

And to what purpos?

. . . that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing (D & C 109:15).

This prayer was given to the Prophet Joseph Smith by revelation.

This quotation makes clear that in the Lord's view one's learning is complete only when he is guided by the Holy Spirit. Speaking to this point, the Prophet said:

> Man was created to dress the earth, and to cultivate his mind, and glorify God. It therefore cannot be amiss for us at this early period, to urge the disciples of our Lord, to study to show themselves approved in all things. For, when a disciple, educated, even as Paul at the feet of Gamaliel, is guided by the Holy Spirit, he not only edifies his fellow beings correctly, but he improves his faculties agreeable to the will of God (PHILLIPS, A. B.: *The Restoration Movement and the Latter-day Saints*, page 204, quoted in BERRETT AND BURTON'S *Readings in L. D. S. Church History*, I, page 220).

WE know that the truth of which Jesus spoke when he said, "... If ye continue in my word .... ye shall know the truth, and the truth shall make you free" (John 8:31-32), is not to be had through the learning of the world alone. So far as history records, there never has been a time when secular learning was so far advanced and widespread as it is today, and yet we do not enjoy this freedom. On the contrary, it seems to be as elusive as it ever was.

Discerning educators themselves are pointing out this unhappy fact. Although they have not found the key to the truth of which Jesus spoke, they are calling attention to the need for its guiding and sustaining power.

> Because we spend so much time in American higher education on science, and so little time on religion [says John T. Wahlquist, President of San Jose State College,] most students must conclude that science is the most important form of knowledge and that religion is relatively unimportant in life (*A Matter of Emphasis*, page 2).

About two months ago the *Boston Herald*, under the caption: "Harvard Students Ask More Religion Courses," said:

> Students think about the most profound questions of their lives in religious symbols. Beyond doubt, their interest in religious issues is keen. To avoid discussing these things is to neglect a responsibility and an opportunity.

President Sproul, of the University of California, only last month rated the spirit of man above the mind of man in its potential for good or evil. "Our commission," said he, "deals with the mind of man, *which next to the spirit of man* is the greatest of human potentials for good or for evil" (SPROUL, ROBERT G.: Western Regional Conference on Education Beyond the High School, April 10, 1957).

> Unless society can build an effective system of religious education to match its system of secular schools [said Dean Emeritus Athearn of Boston University], our nation will crumble just as certainly as did Greece and Rome, and for the same reason (*Ibid.*, page 3).

Now these educators speak truth in their conclusions that secular education alone is inadequate to deal with the problems of our society. They also speak truth when they conclude that the solution to these problems is to be found in religious education. Their conclusions, however, do not solve the problems, nor do they offer any program, either of substance or procedure, which will solve them. What we must learn which they do not teach is *that* truth which Jesus said will make us free.

TO attain this truth we must draw upon a source of knowledge which lies above and beyond the reach of ordinary learning processes.

Now I know, as you do, that our possession of any such knowledge is frequently denied. Some months ago I listened to a learned lecturer discuss the question, "Is religious knowledge possible?"

> We must conclude [he summarized] . . . that we do not possess any religious knowledge, [that is] knowledge which concerns specifically religious matters and which is neither identical with any scientific knowledge nor included within the scope of any science ("Great Issues," Forum Series, Series 2: Religion, pp. 4, 13).

We here at Brigham Young, however, are not deceived by such benighted conclusions. They but remind us of the significant saying of Jesus, "The light shineth in darkness, and the darkness comprehendeth it not . . ." (D & C 88:49). They recall the Savior's interview with Nicodemus, the learned member of the Jewish Sanhedrin who, you will remember, came to Jesus by night with the implied purpose of learning from him his identity and his message.

> . . . Rabbi [he said], we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him (John 3:2).

In this statement Nicodemus unwittingly but clearly revealed the fact that he was spiritually dead; that he could not discern the divinity of Jesus. All he could see in the Son of God was a superior teacher. This was, of course, entirely consistent with his statement that he based his conclusion upon what he had seen and heard of the Master's miracles.

Jesus promptly informed him that the knowledge he sought was not to be had on such evidence alone; that without the aid of a superior learning process, a process sensitive to the infinite world of reality above and beyond the world of sensory perception, the kingdom of God could neither be seen nor entered. ". . . Verily, verily, I say unto thee," he said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Now as learned and skilled and wise as was Nicodemus, he could not grasp the meaning of this simple truth. As a matter of fact, he was baffled by it. ". . . How can a man be born when he is old?" he inquired . . . "Can he enter the second time into his mother's womb, and be born?" (John 3:4).

But Jesus persisted. Still seeking to enlighten the darkened mind of Nicodemus, he patiently explained, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). Nicodemus, however, having not yet been born again, was still insentient to the things of the Spirit. He just could not understand that Jesus was saying there were two sources of knowledge which were to be got at through different processes of learning, one through the normal senses of the flesh, the other through the voice of the Spirit. Paul's lucid explanation to the Corinthians might have been helpful to him.

> And my speech and my preaching was not with enticing words of man's wisdom [wrote Paul], but in demonstration of the Spirit . . .

That your faith should not stand in the wisdom of men, but in the power of God. . . .

Eye hath not seen, nor ear heard [he continued], neither have entered into the heart of man, the things which God hath prepared for them that love him. [That is to say, the things of the spirit, the verities of eternity, ultimate truth are not to be had alone through the learning process of men.]

But God hath revealed them unto us by his Spirit: [he testified] for the Spirit searcheth all things, yea, the deep things of God. . . .

But the natural man [he concluded], receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Cor., 2:4 ff.).

Marvel not [continued Jesus with his lesson to Nicodemus], that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit (John 3:7-8).

NOW I am not certain that I comprehend the full meaning of this challenging text. I am persuaded, however, that the Master was here affirming that the knowledge to be obtained through the gift of the Holy Ghost—the issue of that rebirth of which he had spoken—is just as sure and certain as that the wind blows. He meant to give assurance that this process of learning about things of the spirit is real, even though its workings cannot be understood by those who have not been born again.

Through the gift and power of the Holy Ghost, divine truth has been revealed to men from the beginning. To Father Adam and continuing through all dispensations, heavenly messengers have communicated gospel truths to holy men, who, in turn, have taught and recorded them for the benefit of all who will use them in their search for knowledge.

Many great and eternal truths have been revealed, truths which transcend the wisdom of men as the heavens transcend the earth. The Prophet Joseph Smith characterized the vision in which the degrees of heavenly glory were revealed to him as "a transcript from the records of the eternal world."

The sublimity of the ideas; the purity of the language; the scope for action . . . are so much beyond the narrow-mindedness of men [he said], that every honest man is constrained to exclaim: "It came from God" (*D. H. C.*, I:252-253).

From this exhaustless source of eternal truth has come knowledge concerning the nature of God and our relationship to him without which men can comprehend the purpose of life little better than the beasts. (See *D. H. C.* VI:303.)

In one of the revelations we learn that "The glory of God is intelligence, or, in other words, light and truth," and that "Light and truth forsake that evil one" (D & C 93:36-37).

In the same revelation this *truth*, which is one of the components of that intelligence which is the glory of God, is defined as knowledge, ". . . knowledge of things as they are, and as they were, and as they are to come . . . whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning" (D & C 93:24-25).

From these two definitions it seems clear that light, the other component of that intelligence which is

the glory of God, is the wisdom and ability to forsake everything "more or less" than truth.

Jesus pointed out to Nicodemus the steps by which he could, and every other child of God can, be born again, that is, have his understanding opened to the things of the Spirit. You, of course, know that these steps are the first principles and ordinances of the gospel—faith in the Lord Jesus Christ, repentance, baptism, and reception of the Holy Ghost. If you will, by complying with these requirements, come into possession of and cultivate the gift of the Holy Ghost, the spirit of revelation, which is the learning process by which truth is divined, and if you will search the scriptures until you become acquainted with the store of divine knowledge recorded in them, you will possess the key by which the conclusions of men may be tested to see if they comport with that truth which is knowledge of things as they are, as they were, and as they are to come.

THE importance of correctly judging between truth and error in these conclusions cannot be overestimated. It is thus emphasized by the prophet Mormon:

> . . . take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil. . . .
>
> For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God. [In other words that it is truth.]
>
> But whatsoever thing persuadeth men to do evil [he continued], and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work. . . .
>
> And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged (Moroni 7:14, 16-18).

In applying this test, that everything that persuadeth to believe in Christ is of God and that everything which persuadeth not to believe in Christ is of the devil, we start with the assurance that whatever the Lord has revealed is truth, "diamond truth," to borrow a phrase from the Prophet, that it is consistent with all that is, all that was, and all that is to come. This is and must be so because God's wisdom is infinite, being founded upon complete knowledge. ". . . all things," said the Prophet Lehi speaking of the works of God, "have been done in the wisdom of him who knoweth all things" (2 Nephi 2:24).

Implicit in this text is the assumption that wisdom is dependent upon knowledge and that God's wisdom is infinite because he is omniscient. ". . . he knoweth all things, and there is not anything save he knows it" (2 Nephi 9:20). He possesses with respect to all matters that knowledge which is truth, the object of our search, "knowledge of things as they are . . . as they were, and as they are to come."

By the same token, man's wisdom, being based upon that knowledge only which has been learned through sensory perception during the short period of recorded history, is finite. Few indeed possess the arrogance to contest the supremacy of God's infinite wisdom. Certainly no one

who has been born again and who still enjoys the fruits of that rebirth will do so.

Now, my dear young graduates, you who would wisely continue your quest for truth, constantly apply the test prescribed by Mormon. Does what you have learned persuade you "to do good" and "to believe in Christ?" If so, it is "of God," and being of God it is truth. It will never have to be repudiated.

That you may understand more clearly what I have in mind, let me give you an illustration or two. One of the fundamental doctrines of revealed truth is that in the garden of Eden God endowed men with free agency. (See Moses 7:32.) The preservation of this free agency is more important than the preservation of life itself. Indeed, the independence to act for oneself is life, for without it ". . . there is no existence" (D & C 93:30). It is, therefore, clear that everything which militates against man's enjoyment of this endowment persuades not to believe in Christ, for he is the author of free agency.

Now the world today is in the throes of a great social and political revolution. In almost every department of our society laws and practices are being proposed daily and adopted which greatly alter the course of our lives. Indeed, some of them are literally shaking the foundations of our political and social institutions. If you would know truth from error in this bitterly contested arena, apply Mormon's test to these innovations. Do they facilitate or restrict the exercise of man's divine endowment of free agency? Tested by this standard, most of them will fall quickly into their proper category as between good and evil.

INHERENT in the law of free agency is the principle of accountability. The scriptures affirm that in their exercise of free agency, men judge themselves and that they will be held accountable for their choices, for ". . . whosoever will not come the same is not compelled to come," says Alma, "but in the last day it shall be restored unto him according to his deeds" (Alma 42:27).

Recently, I heard a sociologist explain to a gathering of young people that society and not the individual is responsible for his misconduct. How does this concept stand up when tested by the revealed principle of accountability ". . . that men will be punished for their own sins, and not for Adam's transgression" (2d Article of Faith), and that every man, in the day of judgment, will ". . . be accountable for his own sins . . ." (D & C 101:78).

For our concluding illustration, let us turn to that perennial problem, "the origin of man." At the very heart of revealed truth is the doctrine that Jesus atoned for the "Fall of Adam."

> The immediate result of the fall [as taught by revealed truth] was the substitution of mortality, with all its attendant frailties, for the vigor of [Adam's] the primeval deathless state (Talmage, James E.: *Articles of Faith*, page 67).

This doctrine that Adam lived in a deathless state before "the fall" persuadeth to believe in Christ and his atonement. Therefore, according to Mormon, it is of God—that is, it is truth.

I suggest that in your search for

knowledge, you examine the conclusions of science as to the origin of man to see, if in harmony with God's revealed truth, they account for this deathless state. If not, then they do not persuade to believe in Christ, and therefore, according to Mormon, are not of God.

In your quest for truth, you will do well to apply this test in other fields. Should you, in doing so, discover conflicts between revealed truth and men's conclusions, you need not be too concerned about reconciling these conflicts. Truth and error cannot be reconciled. All you need to do is distinguish between them, accept the truth and forsake the error. That is what the Lord has always done. In fact, his ability to do so is, as we have seen, inherent in the intelligence which is his glory. The error of Lucifer and the truth of Jesus could not be reconciled even in heaven. Error had to be cast out. Jesus spoke with finality on this matter when he said:

> No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (Mt. 6:24).

This is just as true in the realms of thought and faith as it is in the fields of action. Should conflicts in fact, or seemingly, arise between revealed truth and the conclusions drawn by men in their search for that knowledge which is truth, the safe course is always to accept, hold fast to, and rely upon the word of God. When all the facts are in, science will come to that truth which God already knows and which he speaks in his revelations to men.

THE unique commission of your Alma Mater, the Brigham Young University, has always been and now is threefold. First, to help you recognize that there are two sources of learning, one divine, the other human; second, to urge and inspire you students to drink deeply from both sources; and third, to teach and train you correctly to distinguish between the learning of the world and revealed truth that you may not be deceived in your search.

This unique commission puts peculiar responsibility upon both teachers and students not imposed by any other university on the globe. The teacher at Brigham Young University has an obligation to keep these distinctions clear in his own thinking and in his own heart, and to make sure that they are indelibly stamped upon the minds and hearts of his students. The student has the obligation to realize that an acquaintance with the learning of men, as well as a knowledge of the revealed word of God, is essential to a proper discharge of our teaching obligation to the world.

Don't let anyone persuade you there is anything narrow-minded or provincial or bigoted about this view. Both the teacher and the student who have been born again, who have been on the mountaintop and beheld in vision the mighty mission of this University in saving the souls of men, enjoy here a freedom available in no other university—the freedom to seek learning, both human and divine, "by study and also by faith," and the freedom to teach without restriction the finite wisdom of men by the glowing light of the infinite wisdom of God, so far as he

has revealed it. The spiritually reborn do not have their academic freedom restricted but greatly extended at Brigham Young University.

Equipped with the fruit of an education on this campus, you graduates should continue your quest for truth with the certain knowledge that "the spirit of truth is of God," and with a fixed determination unceasingly to pursue the goal inspired in the promise:

> He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things (D & C 93:28).

That you may eventually reach this goal is my humble prayer.

Mystic Word

Eva Willes Wangsgaard

Golden is a mystic word
Calling up a topaz bird,
The molten song a meadowlark
Sings to dawn with skies still dark;
A daffodil, a marigold,
The midday sun the cowslips hold,
An apple bite, banana husk,
A melon's amber smell of musk;
The golden dust a bee let fall
From hollyhocks' pink-ruffled wall,
Swept away by the wind's thin broom
To find the future's infinite bloom;
The living gold forever descending
To life beginning from life ending.

Mother-By-Love

Maude Rubin

Oh, she knew the way of a young wife's heart,
And gave me her son for my very own—
Aware that no wife could take that part
Of this lasting love that was hers alone!
She lent peace and strength through the weary length
Of slow-ticking hours one fearful night . . .
When our first-born's breath hovered near to death;
She dried my tears and held the light.
Let no knife-sharp thrust of an ancient joke
Leave its echoing ring of laughter's sound—
For she was a friend who would give or lend
A wing of comfort the whole year round.
No phrase like mother-in-law could prove
The way I feel toward my mother-by-love!

The West Spanish-American Mission

Preston R. Nibley

Assistant Church Historian

DURING the first week of November 1957, the First Presidency announced that a new mission of the Church had been formed, to be known as the West Spanish-American Mission. Los Angeles was selected as the headquarters of the new mission, and Leland M. Perry of Provo, Utah, was chosen as the first president. President Perry had served in many positions of leadership in the Church, and he and his wife were missionaries in Mexico in 1925-27.

The territory of this new mission includes the States of California and Arizona and southeastern Nevada.

This area was formerly under the jurisdiction of the Spanish-American Mission, with headquarters in San Antonio, Texas, and a number of branches had already been developed among Spanish-speaking people. It is estimated that there are now nearly one million Spanish-speaking people within the borders of the new mission.

In February 1958, a large, hacienda-style home, on the corner of Via Corona and Sadler Avenues, East Los Angeles, was purchased for a mission home. Shortly afterwards President and Mrs. Perry arrived at the new headquarters after spending several days in San Antonio, Texas, where they consulted with President Harold I. Bowman of the Spanish-American Mission. Transfer of missionaries, mission records, and operation of the mission were discused during the visit in Texas.

Photograph submitted by McNone N. Perry

WEST SPANISH-AMERICAN MISSION HOME
East Los Angeles, California

Photograph submitted by McNone N. Perry

SCENE IN OLVERA STREET, LOS ANGELES, CALIFORNIA

The city of Los Angeles was founded in 1781 by a group of eleven families under the leadership of Governor Felipe de Neve. Olvera Street is the oldest thoroughfare in the city. The iron caldron at the right was used for making tallow; in the left foreground may be seen the historic marker; and just behind the marker is an old ox-cart with wooden wheels. The bells (in the center of the picture, at the top) were made in 1690 and later transported to Los Angeles.

During the early part of March, 1958, Elder Spencer W. Kimball of the Council of the Twelve, visited the new West Spanish-American Mission. He was accompanied by Mrs. Kimball, and they, with President and Mrs. Perry, made a tour of the mission.

The actual membership of the new mission has not yet been ascertained, but on May 31, 1958, there were 28 full-time missionaries laboring under the direction of President Perry. McNone N. Perry presides over the West Spanish-American Mission Relief Society.

TYPICAL PURITAN CLOTHING

Illustrated are a laced bodice (bodies) and a cloak with hood. A child, wearing a dress with hanging sleeve, stands by the grandmother.

Everyday Life in Colonial New England

(1620-1781)

Part II.

Alberta H. Christensen

Member, General Board of Relief Society

Illustrations by Virginia Sargent

Of Clothes

IT would be contrary to fact to visualize the Puritans wearing only dark, somber clothing. During the first years of settlement their clothing was sober and somewhat restrained, with practically no ornamentation. But as trade with England increased, those who could afford it followed the styles of London both in color and design. Though working clothes were often of undyed homespun woolen, normally the Puritans wore bright colors. Russet, gray, green, and dark blue were worn, but we must not forget that William Brewster of Plymouth had coats of purple and blue and a green waistcoat, and even Governor Bradford left a red waistcoat with silver buttons and a Turkey-red grogram suit.

A certain amount of uniformity of style prevailing in the early years

makes possible some generalizations:

There were jerkins and doublets of leather for men; cloaks and the smocklike cassock (with sleeves) to be worn in cold weather. Cloaks, sometimes with hoods, worn by both men and women, were often of scarlet color. Baggy leather breeches, with knitted wool or tailored cloth stockings, were worn in early Salem days. In fact, leather breeches continued to be worn by farmers and working men until the beginning of the nineteenth century. Buttons, considered a vanity, were taboo the first few years, but before long there were buttons galore. Fastening was done by means of hooks and eyes, loops, or by points (short strings or tapes for tying).

Women's skirts were known as "petticoats," of which several might be worn at a time. The feminine doublet of 1630 was replaced by the front-and-back laced bodice called a "pair of bodies." It is interesting to see how some standard clothing articles have changed in name. A petticoat was called a shift; a lounging robe was a nightgown; a nightgown was known as a rail; house slippers were slip shoes or slips. Anyone wearing them out of doors might appropriately be called "slipshod." Clogs with wooden soles, a strap over the instep, were to be worn over the shoes when walking through the mud, which was often. Children were dressed as their parents after about six years of age.

"Hanging sleeves" (see illustration) attached at the shoulders of children's clothing, were of assistance in teaching a child to walk, and their use beyond this need was somewhat similar to the "toddler's leash" of today.

Aversion to men wearing their hair long earned for the English Puritans the name of Round Heads, but many Puritans in England and in the colonies did have long hair. By the end of the seventeenth century a completely new vogue in masculine hair style was being resisted by many and called an "abomination" by that staunch yet hearty New Englander Samuel Sewall. But eventually many who had condemned the wearing of wigs succumbed to that prevailing fashion. A portrait of one of those succumbing males shows him "looking out from an enveloping mass of curled white locks, as if some one had poured a bushel of cotton over his head."

The women, being human, and interested in fashion and fabrics, wore fine linens, silk, and lace. Had it been the prevailing mode, they, too, might have worn the slender sheath or the modern chemise.

Of Community and Home

The village was the basis for religious, social, and political life in early New England. It was a unit of life, small, concentrated and isolated; so concentrated and intimate that people of the village knew each other's virtues and weaknesses: how many cloaks goodwife Bachiler owned, how many feather beds she inherited from her grandfather, and how much pewter she had in her kitchen.

The land was divided into townships and subdivided into farms or "freeholds." In Plymouth they tried holding land in common. The church was the nucleus and the town meeting was instituted as a governing body. Until after Gover-

nor Bradford's death, neither church membership nor ownership of land were requirements for voting. In the Bay Colony every voter had an equal voice in the meeting, but to vote one had to be a church member and to own land. The church was the center of community life, and loss of church membership meant loss of the vote. An open lot, called the "common" was set aside as common property to be used by any townsman for grazing of his livestock.

In an attempt to maintain civic and moral standards, the Puritans legislated against many offenses. Recall pictures of persons being publicly punished in the stock or pillory with a sign hung on them to indicate the nature of their offense. Examples are the "B" for blasphemer or "D" for drunkard. Humiliation was the basis for punishment. More serious offenses brought greater punishment, and opposition to established religious views might even bring banishment, as Roger Williams and Anne Hutchinson discovered.

The average age for first marriages in early New England was not very different from that of today. Girls were seldom married younger than eighteen, often after twenty or twenty-one. Men were usually somewhat older. Bachelors were uncommon. The conclusion that Puritans did not have large families is probably due to the high death rate which brought fewer children to maturity. Only six of Samuel Sewall's fourteen children lived to a mature age; only three survived him. Since physicians were scarce, the colonists were more dependent upon their knowledge of herbs and "simples" than we realize. The local minister often served as town physician, while midwives attended the lying in. The marriage ceremony was regarded as a civil and not a religious rite; banns were published, and shortly after, the young couple appeared before the magistrate.

As early as 1642 a law was passed requiring all parents to teach their children to read as well as to learn a trade. Five years later the law required each township of fifty families to support a school in which reading and writing would be taught; every township of a hundred families was expected to support a grammar school which would prepare its students for college. And thus the public school system was firmly established.

Perhaps few Puritans were as affectionately expressive as Anne Bradstreet, but we may be sure that they loved their families and enjoyed their homes. Although religion and church affairs played so important a role in communities "dedicated to religious principles," the home was the center of their lives. Puritan families attended church services in midweek as well as on the Sabbath, and they also read the Bible daily in their homes. Here family members engaged in homecrafts which made the home the center of creative activity. Spinning, weaving, tailoring, candle and soapmaking, and even the making of spoons and other kitchen articles from discarded pewter were homecrafts. We seldom hear of women working in the fields, although they often took complete charge of the dairy.

As towns grew in size, and money became more available, homecrafts moved out of the home and into the town shops of the professional arti-

FORDING A RIVER BY CANOE

san, the whitesmith (who made articles of tin); the joiner (called the cabinetmaker after 1700); and the pewterer (later the silversmith). John Alden, who came on the Mayflower as a cooper (maker of barrels, crates, pails, etc.), later became New England's first cabinetmaker.

We know much of the men who fathered the New World. Perhaps in the letters and diaries which have and have not survived the burnings and attic cleanings of the years, is to be found the real story of the women who lovingly and courageously mothered it.

Of Travel

Travel between communities in the 1600's was limited because at first there were no roads, but the widening of bridle trails by hatchet and ax eventually resulted in country roads called Kings Highways. Only one of these highways, now known as the Boston Post Road, connected one colony with another. Even after roads became wide enough for carts or stage coaches, land travel was neither easy nor safe. Fallen trees, mud holes, and tree roots often overturned vehicles or broke cart wheels. Most travelers carried an ax, and only the expert proceeded upon the highways without a guide. Crossing of rivers was done at fords or by ferries propelled by oars or ropes. Wooden or stone bridges were often washed away by storms.

It required a great deal of courage for Madam Sarah Kemble Knight, daughter of a Boston merchant, to make a journey from Boston to New York by horse in the autumn of 1704. Few Puritan women of her day would have attempted such a journey. The detailed account of this experience, vividly written, assures us that she had no relish for

fording rivers in the night, nor for crossing them on warped or storm-strained bridges. Still less did she enjoy creeping over a timber of a broken bridge perhaps fifty feet above the water. And it is little wonder that she was so frightened when crossing a river by "cannoo" that she scarcely dared to put her "tongue more on one side of her mouth than the other." But she made the entire journey and returned by land, although when Josiah Quincy traveled this same road sixty-nine years later, he returned by water rather than make that difficult journey again by land.

"Ordinaries" along the roads, in time and as traveling increased, developed into real inns. Mail was received at these inns and left lying on a table to be claimed later by the addressee or someone willing to take it to him.

Of the Arts

Pioneering is, in general, not conducive to the highest development of the arts, since the most practical aspects of life must be of first concern. The Puritans, discouraging extravagance and display, objected to symbolism as diverting man's communion with God. They "despised" the ancient pageantry of worship because they would have no "sensual symbols" come between them and their Creator. But there is ample evidence that they appreciated beauty in the everyday things of life and were capable of creating it. It is of interest, too, that many of America's most distinguished painters, musicians, sculptors, and poets have been descendants of New England Puritans.

The limners who painted tavern and shop signs and coats of arms for carriages did the first portraits, and there is not much in the art of painting, during the early part of the colonial period of which we may boast. In fact some of the very strict early Puritans considered a portrait a vanity.

The gravestone was the only medium for sculpture in early New England. At first there was a simple inscription; the second and third generations used conventional borders of fruit or foliage in the lettering and included emblems of the hourglass, scythe, skull, and angel's wings. Here we find the beginning of a true folk art which developed during the next century.

The attitude of Colonial New England toward music has been a picture clouded by erroneous ideas concerning the Puritans in general. That all Puritans lived drab, gloomy, prohibitive lives and that they "hated" secular music is without confirmation. However, Calvin's doubts regarding the divinity of "the divine art" were no doubt reflected in the general atitude of "distrust" of music during the first years.

Since the Hebrews undoubtedly employed psalm singing, the Pilgrims and Puritans allowed psalms to be sung during their devotions. It is of interest that the first book published in the English colonies of North America was the *Bay Psalm Book* (1640), and from the desire to sing the psalms properly came the earliest New England singing schools.

The psalms were at first sung in unison, without accompaniment. Not until 1750 did choir singing begin to take the place of crude congregational psalm singing. In 1770,

EARLY PURITAN SCHOOLING

Insert at upper left of picture shows a horn-book, the first primer from which the children learned their letters. It was a thin, paddle-shaped piece of wood, with a parchment page attached, protected by a sheet of transparent horn.

for the first time in American history, a Congregational Church in Providence allowed an organ to be used in its services.

We read that in 1720 "regular singing" (singing by note rather than by ear) was studied, known, and approved by Harvard College. From references to the undesirable influence of frivolous and bawdy songs we conclude that the attitude of Puritans toward music was not intolerant but moralistic, and also that "worldly strangers" sang songs that were not approved by the more "cultivated" Puritans.

There are a few references to musical instruments in New England before 1700, but they are rare. The Puritans frowned upon the use of instrumental "mussick" in religious worship because they felt that it savored of "popery," but they did not object to the private use of any instrument. A Boston newspaper in 1716 announced the arrival from London of a shipment of instruments, including books of instruction and lined paper.

The Puritans revered education, fostered printing and book collecting; they encouraged the reading of

history and the recording of all events that would preserve for posterity a knowledge of "remarkable providences." They read poetry and hundreds of them tried writing it, but they did not approve of the drama, the first playhouse opening in Boston in 1794 — more than a decade after the close of the colonial period.

The Puritans were not hostile to science, for the theologians were educated men, eager to keep informed on the movements of their day, and they were receptive to new scientific theories. Therefore, religion proved to be a stimulant rather than a restraint, and a number of the colonists were elected to that great scientific academy, the Royal Society of London.

The New England writer wrote to instruct and to edify. He knew that his reading and listening audiences, in general, consisted of plain villagers, fishermen, small shopkeepers, and farmers who knew little about abstract philosophy. He, therefore, concentrated upon realistic phrasing with similies and metaphors drawn from the common experiences of life, rather than alluding to the classics. He knew he must express his lofty ideas in phrases that would not cheapen them, but at the same time would let his readers feel and understand. The sea, the field, and the village home became a vivid part of even sermons and cadenced prose.

In the Puritan writings there is a certain unity and dignity; a respect for the humanities; and always a consideration for values other than the merely material.

The zealous Puritan believed that "learning was next to godliness and hardly to be separated from it." Personal literature (the informal journal, diary, and biography) was a natural literary expression, for the Puritan was concerned in keeping a record of his thoughts and acts as a means of self-judgment. He would appraise his growth toward an assurance of salvation.

The intellectual strength of the Puritan was his knowledge of the Bible, and its influence was reflected in the best of his writings, some of which have both simile and balance, and they linger in the memory like music. Surely one who dedicated his life to the ideal of goodness was not far from the source of all beauty.

Referring to the Pilgrim attempt to establish in his beloved community a true spiritual fellowship, William Bradford, Governor of Plymouth for more than thirty years, wrote these prophetic words in his history *Of Plimoth Plantation*:

> . . . and as one small candle may light a thousand, so the light here kindled hath shown to many, yea in some sort of our whole nation; let the glorious name of Jehova have all the praise.

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The Apple Packer

Linnie Fisher Robinson

Here at the table my hands must fly
And grade the apples, shining and high,
Before the sun goes down.
I feel the breeze that scurries the leaves
That follow shadowy paths away
Through the autumn quiet of after-day.
"That basket's done, another's begun,"
The treetops greet the hills,
"Please bring the lid," a busy voice trills!

The leaves drift high with the purple haze
Through these strange enchanting days
That winter will blanket over.
But I'll see the orchard green again
Trimmed with crimson, gold, and brown—
And weighted with apples tumbling down,
And the packer's wonder—beauty fed,
While hands grade apples—harvested-sped . . .
Before the sun goes down.

Between Anniversaries

Ethel Jacobson

I need no special day to store
Sweet memories, to love you more.
This marks no milestone set apart
By troth first plighted, heart to heart,
No blessed date we ringed in red
As heaven smiled, and we were wed.

No anniversary is this,
To bring a rose, an extra kiss.
But every day the tale's the same:
Clearer, brighter burns the flame,
Burns and glows. So it goes.
Years pass; love grows.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, September 1, and September 15, 1898

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

DEATH OF PRESIDENT WILFORD WOODRUFF:

Who soweth good seed shall surely reap:
The year grows rich as it groweth old
And life's latest sands are its sands of gold.

How true this is of the life just gone out . . . the life of that great, good, and reverend man, President Wilford Woodruff. . . . His name will go down to remotest ages because of his great kindness, his gentle tenderness and his love of simplicity. . . . He was in all times and all places essentially a peacemaker . . . he had no enemies, his humility was most remarkable. . . . For the gospel he was willing to endure all things. . . .

—Editorial

RELIEF SOCIETY CONFERENCE IN MALAD STAKE (IDAHO): Sister E. B. Wells said that by being organized in the Relief Society we become better acquainted and learn to love each other better with the love the gospel brings. Spoke of the necessity of storing grain, said this work was established by the direct counsel of the Prophet Brigham Young. We should have grain on hand for a time of need. "Teach your children the law of tithing, strive to live in all the ways of the Lord and pay an honest tithing ourselves. . . ."

—Eliza A. Hall, Sec.

THE COMING ELECTION: The November election is not far off and it is certainly one of the most important elections in the history of Utah. The elective franchise given to the women ought to mean something more than a mere plaything to be used or thrown aside, it should stand for sacred privileges, for the betterment of all classes, for reforms in all places. . . .

—Selected

A GOOD LETTER: Please find enclosed one dollar subscription for the present volume of the *Exponent*, always a welcome visitor. To me it contains many rich gems of sublime thought and inspiration. I delight to read and know what the sisters of this and other lands are doing, their methods and manners of conducting their meetings, also the testimonies of the handmaids of the Lord. . . .

—Mary Baxter
Spanish Fork, Utah

A WOMAN ASTRONOMER: Lady Huggins is as gifted an astronomer as was Caroline Herschel or Marie Mitchel. It was under her profound and self-acquired knowledge of this science that attracted to the unassuming Irish lady the brilliant astronomer, Sir William Huggins. Lady Huggins has not sought favor for herself, but is content to be her husband's assistant and every night she works in their observatory by his side. To her is due a share of the honor achieved by Sir William for the discovery by means of the spectroscope, of the composition of the heavenly bodies.

—Selected

Woman's Sphere

Ramona W. Cannon

BARBARA WARD (wife of Sir Ronald Jackson), a British peeress, is an internationally recognized sociologist who delivered the commencement address at Harvard University last spring. Among her scholarly and authentic books are the following volumes on world affairs: *The Interplay of East and West*, *The West at Bay*, and *Faith and Freedom*.

MISS FATMA MUHIB is a gifted artist who painted the famous murals on the walls of the Jerusalem airport. Her work is known internationally, and her widely heralded painting "The Caravan Leader" was exhibited in many galleries in the United States, last year.

RUTH GRUBER, well-known newspaper and magazine correspondent, has written an informative book on *Israel Today — Land of Many Nations*, to coincide with Israel's tenth anniversary festival year. She succeeds in making the reader understand something of the kaleidoscopic life of a new nation representing immigrants from seventy countries. In addition to colorful descriptions of the country and its people, music, art, and industry, the book contains a section on the Dead Sea Scrolls.

PRINCESS ASTRID, twenty-six-year-old daughter of King Olav, is Norway's First Lady and official hostess for her father. Her mother, former Princess Martha, died in 1954 and Astrid then assumed the duties of Queen for both her age-stricken grandfather and her father. The royal family barely escaped the Nazis in 1940, and Astrid, with her mother and brother and sister, came to America in a ship crowded with refugees. She lived at Pook's Hill and went to school at Bethesda, returning to Norway after four years. In May 1958 she returned to America, traveling in state to represent her country at Minnesota's centennial celebration. Minnesota was founded by Scandinavians. According to Norwegian law, Astrid cannot inherit the throne, but if all male heirs should die, the people could elect her Queen.

GLADYS DENNY SCHULZ and Daisy Gordon Lawrence have written *Lady From Savannah*, an account of the life of Juliette Gordon, "Daisy" Low, a woman of "quicksilver and pepper," who eventually set aside a glamorous social life in England and the South to found the Girl Scouts of America. The book has been called "fascinating, enchanting."

EDITORIAL

VOL. 45 SEPTEMBER 1958 NO. 9

Grandparents in the Family Pattern

Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season (Job 5:26).

GRANDPARENTS by virtue of their years, their sacrifices, and their wisdom, have become a stabilizing influence in many family patterns. They are able to understand the problems and the yearnings of the age groups through which they have passed, and they can discern as the Bible says, "the end from the beginning." They have been disciplined and tempered, and they know the joy that may be found in the security and the spiritual unity of the family pattern.

From life experiences grandparents have much to offer, and the older ones in their nearer approach to the eternities, have increased spiritual perceptions. They have learned to separate the lasting treasures of earth from its evanescent satisfactions.

Recently, two sisters, visiting the family homestead, stood on the rim of a desert hill and saw remnants of their grandmother's cabin, pieces of her stove, the frame of an old clock. They recalled the days when the grandmother was young and supported her family by wresting a living from the barren earth. The sisters had never known hunger for food, but sorrows and disappointments had tried their spirits. One of them found a battered tin plate and held it in her hand, and said, "There was courage on this hill and that courage is in the line of our ancestry. It is the family pattern."

A grandfather who had spent his life in labor and sacrifice and love for his family came near to the time of his farewell days. He thought of his sixteen-year-old granddaughter and wrote her a letter proffering a "Grandfather's Blessing." He spoke of the Bible as a guide, of the light of the gospel, of continuity of the family in the "mansions of eternity." The letter closed with a blessing:

> And in that future day,
> When my girl is a woman grown
> And the worries of life surround her,
> May Grandpa's prayers be known.

With much to give of spiritual wealth, grandparents are a blessing to their posterity. It should be remembered that they also have needs —sometimes material needs — but always the need for companionship and love. In the gospel plan, it is the responsibility of families to provide for their own in every possible way.

A grandson took his aged grandfather to a store to buy him a new suit. The grandfather expressed his hesitancy in accepting such a gift and said that since this would probably be the only suit he would ever need, that it should be inexpensive, but the grandson said, "If this is to be your last suit, then it must be the finest one you have ever had."

If grandparents live separate from the young families, they need to be visited often, they need frequent expressions of concern for their welfare. They need to know that their long disciplined wisdom is valued in the family pattern. Particularly the elderly grandparents, as they approach the door to the next phase in their everlasting life, need to have cause for rejoicing in the young representatives of their lineage who are continuing the family pattern.

One generation passeth away, and another generation cometh. . . . So teach us to number our days that we may apply our hearts to wisdom (Eccles. 1:4; Psalms 85:12).

—V. P. C.

In a Swing

Christie Lund Coles

A woman swings beside her child
In the pale autumn weather;
Soft as tulle upon the land,
Broken soon the tether

That bound them through the summer days
When swinging was light-hearted,
When laughter shook delphinium bells,
And birds had not departed;

She leans her cheek against her hand,
Listening to wild geese calling.
The swinging slows beneath her foot,
She sees the last leaf falling.

To Mozart

Bernice Ames

With the first clear note
I am lost, bird-free, to harmony
And wing the blue air
In fluent phrases of flight.

With your fragile sandpiper steps
On the smooth drifted beach of sound
Running toward coolness and shadow
And back into light,
You feather the moment.

With your fingers pacing the deep base clef
And your thoughts racing at treble pitch,
You release a miracle of song
Bright to the steady pulse of the evening,
A moon-glistened branch for the spirit's return.

Recipes From the West Spanish-American Mission

Submitted by McNone N. Perry

Chiles Rellenos

12 green California chiles
6 eggs
1 lb. Longhorn cheese
7 tbs. flour
1 tbs. oil (or melted shortening)

Separate eggs. Beat whites till very stiff. Beat yolks till thick. Add 1 tbs. oil to yolks. Fold into whites. Add 7 tbs. flour and mix well. Salt to taste.

Prepare chiles by roasting them on a hot griddle. Wrap in damp cloth and let steam for 10 minutes. Peel, using long strokes. Remove stems and seeds, cut pepper lengthwise. Fill with cheese.

Dip in egg batter, using a large spoon, then drop into hot oil or fat and fry brown on both sides. Serve with sauce if desired.

Salsa por Chiles Rellenos

(Sauce for Chiles Rellenos)

4 tbs. fat
1 c. tomato sauce
about 1 c. of water
1 small onion
3 tbs. flour
dash of garlic
salt and pepper

Melt fat, add onions, and cook. Add flour and brown slightly. Add tomato sauce and water. Add dash of garlic, salt and pepper to taste. Pour sauce over stuffed chiles when ready to serve.

This sauce is delicious over fried eggs for breakfast, or eggs may be poached in this sauce.

Guacamole

1 large clove garlic
1 tsp. fat
1 minced small onion
¼ tsp. pepper

2 green hot chiles that have been roasted and peeled. (See above recipe for roasting green chiles)

Crush mixture with fork. Now add:

1 tbs. lemon juice
1 tsp. olive oil.

Serve as a dip or with corn chips.

Carne de Puerco con Chile Verde

(Pork with Green Chile)

1 lb. pork steak (cut in 1 inch cubes)
3 tbs. flour
3 long green chiles (which have been roasted and peeled. See above recipe.)
½ c. whole tomatoes
2 large onions, minced

Fry pork until slightly brown. Remove excessive fat. Add onions and cook. Add chiles which have been cut up. Add garlic and flour. Let flour brown slightly. Add tomatoes and enough water to make slightly thick gravy. Add salt and pepper to taste. Cover and let simmer for about 15 minutes. Serves about 4 or 5 persons.

Mexican Heart Stew

- 1 lb. beef heart
- 1½ tsp. salt
- 2 tbs. oil or shortening
- ½ green pepper, cut in thin strips
- 1 can (10 ounce) Spanish Red Chili Sauce
- 1 c. water
- ½ c. sliced ripe olives
- ¼ c. all-purpose flour
- ½ tsp. pepper
- 1 large onion, coarsely chopped
- 1 c. sliced celery
- 1 can (8 ounce) tomato sauce
- 1 small can whole kernel corn
- 4 to 5 cups hot thick cornmeal mush

Cut meat into 1-inch cubes and shake in a paper bag with salt, flour, and pepper. Brown meat slightly in oil, using a heavy kettle with a tight fitting cover. Add onion, green pepper, and celery and continue sauteing until meat is browned. Add chili and tomato sauce and water. Cover and simmer 1½ hours or until meat is almost tender. Add corn and olives and continue cooking 30 minutes. To serve, spoon meat and sauce over hot cornmeal mush.

Smothered Chicken, Mexican Style

(Chicken in zippy tomato sauce — real south of the border flavor!)

- 1 ready-to-cook frying chicken (3 lbs.) cut into serving pieces
- 1 tsp. salt
- ½ tsp. curry powder
- ½ tsp. chili powder
- ½ tsp. pepper
- ½ tsp. thyme
- ¼ c. salad oil
- zippy (hot) tomato sauce

Rub chicken pieces generously with combined seasonings. Brown over medium heat in salad oil. When nicely browned, spoon zippy tomato sauce over chicken. Cover and simmer for 35 to 45 minutes until chicken is tender. Mound chicken in center of warm platter. Surround with hot buttered corn, or with diced green pepper and pimientos. Makes 4 to 6 servings.

Rinones (Kidneys)

- 1 lb. kidney (beef)
- 1 med. bell pepper (chopped)
- 2 tbs. flour
- 5 tbs. shortening
- 1 small onion
- 1 c. water
- salt and pepper to taste

Remove fat and skin from kidney and slice thin. Fry in hot shortening for a few minutes. Add onion and bell pepper. Cook until tender. Brown the flour and add water to make thin gravy. Season with salt and pepper. Cover and let simmer for about 15 minutes. Makes 4 servings.

Butter Bean Chili

- 1 lb. ground beef
- 2 tbs. salad oil
- 1 c. chopped onion
- 1 clove garlic, minced
- 1½ tsp. salt
- 1 c. water
- 1 to 2 tsp. chili powder
- 1 can (8 oz.) tomato sauce
- 2 packages frozen large lima beans
- ½ c. pitted ripe olives
- ¼ tsp. pepper

Lightly brown beef in salad oil over medium heat. Add onion and garlic and saute until golden. Season with salt, pepper, and chili powder. Add tomato sauce and water to meat mixture. Cover and simmer for 30 minutes. Add defrosted beans and quartered ripe olives. Cover and simmer for 30 minutes longer. Makes 6 to 8 servings.

Mexican Hash

- 2 c. ground cooked beef
- 2 tbs. shortening
- 1½ c. diced cooked potatoes
- 1 can condensed tomato soup
- 1 tsp. brown sugar
- ⅓ c. chopped onion
- 1 can (12 oz.) whole kernel corn, drained
- 2 tbs. chopped pimiento
- ½ tsp. salt
- ½ tsp. chili powder
- buttered rye cracker crumbs
- tomato slices

Lightly brown beef and onion in hot shortening in an ovenproof skillet. Add remaining ingredients and stir gently until mixed. Top with buttered rye cracker crumbs and tomato slices. Bake in moderate oven (350°) for about 30 minutes. Makes 6 servings.

Spanish Meat Balls

- 2 lbs. ground beef
- 1 tbs. sage
- 2 tsp. salt
- 1 medium green pepper, diced
- 1 c. crushed soda crackers
- 2 well-beaten eggs
- 1 c. brown rice
- 1 tbs. parsley flakes
- ½ tsp. pepper
- 1 small can red diced pimientos (optional)
- ½ c. water
- 1½ cans of tomatoes
- ½ c. catsup
- 1 c. diced onion

Blend ingredients and roll into 2-inch balls. Place in dripper. Pour tomato catsup and diced onion over all. Bake 1½ hours at 350°.

Chokecherry Jelly

Roxana Farnsworth Hase

The road meandered by a murmuring brook,
And there in beauty stood a chokecherry tree;
I paused beneath to take a second look
As fragrant petals floated down to me.

I marked the tree as mine that very day,
For well I knew the blooms would turn to fruit
Which I with my two hands could bear away
When ladened bough bent down toward the root.

As summer waned I garnered in the prize
And in my kitchen, tempting as could be,
Stood chokecherry jelly, sparkling as the eyes
Of those who came to share my delicacy.

I hope in spring, if fortune smiles on me,
To visit again this lovely chokecherry tree.

The Bazaar

Florence B. Dunford

As the spring day wore on, Shari Medford felt more and more restless. She was finishing up her housecleaning which she had kept at steadily for many hours each day for the past three weeks.

It's about that phone call, she thought, polishing the last breakfast dish, placing it in its neat pile in her sweet-smelling cupboards. Sister Heath didn't ask me for anything for the bazaar.

Well, she did ask for a dollar to help out with the dinner, Shari reflected. If she had wanted me to donate toward the bazaar, she'd have said so.

But would she? Shari, without a car, had found it difficult to attend Relief Society since the new meetinghouse was some miles distant from their home. But she wanted to be one of the sisters; Relief Society had always been her organization.

She loved the *Magazine*; it seemed to her to contain almost everything a wife and mother needed in the way of inspiration and instruction. She loved the meetings, the organization itself. Most of all, she supposed, though she did not know them very well in this new ward, she wanted to, and did, love the sisters themselves.

Sudden inspiration came to her. She dropped the towel, hurried across her living room to the hallway and telephone.

"Jessie," she asked her neighbor down the street, "are you sending anything for the bazaar?"

Jessie was sending tea towels; she'd made them and embroidered them herself. "Sometimes if I don't have time to make anything," she offered, "I just send a little money. Are you going to the dinner?"

Shari said that both she and Will were going. "Maybe I can hunt up something around the house," she added. She was giving the dollar to help out with the food. She could add another dollar, if she wanted to help out with the bazaar.

Shari had had a busy, hectic year. They'd been thinking of moving to another state. She had been trying to get the house and yard ready to sell, if Will finally decided to move. The past few months one after another of the children had been ill.

"But I want to do my part, not just with money, but really do my part," she said aloud.

As she made the beds, used the dust mop, her mind scurried over her belongings. For the past year she had been sorting and discarding, giving away. I won't keep anything we don't really use, she had thought, partly because of the moving, partly because she had decided that old, unused articles cluttered up a house, even cluttered up one's mind.

Most of the items shown at the bazaar, she knew, would be new, though Jessie had said Marilyn Hart was having a booth of odds and ends, small things.

Suddenly, as she worked, Shari thought of a luncheon cloth. It was small and colorful, with its pink roses on a snowy background. There weren't napkins with it; perhaps that was why she had never used it. But it would be just the thing for her contribution to the bazaar.

SHARI hurried to her linen drawers in the big hallway. In the kitchen again she folded the luncheon cloth neatly in white tissue paper.

Well, that ought to end it, she thought, meaning her conscience. And she turned her mind toward what to prepare for the children's and Will's lunch.

But somehow it wasn't enough. A luncheon cloth without napkins was not much to give to her best-loved organization. If Marilyn Hart, who was new in town, was having a booth of knicknacks, she might feel badly with a skimpy display.

Yet run through drawers and cupboards as she would, Shari could not find anything suitable for the odds-and-ends booth. Just the week before she had loaded a couple of peach baskets with articles after her housecleaning, for a friend with children and little money.

"Old Mother Hubbard went to the cupboard," Shari muttered. "There's not an extra dish or small picture or new handkerchief or scarf in this house." Will, who was one who liked to hold on to everything, usable or not, would have grinned at her for that.

Thinking about Will, sent Shari's mind in another direction.

Each year for the past four or five years she had been on the Art Association's list. They held a "flea market," and an antique auction, organized after those in France. Shari made it a point annually to go through all her old keepsakes, her costume jewelry especially and contribute. Still, there might be something left.

Everything was nice and neat after the housecleaning. The few pieces she was not wearing currently were in a small cardboard box, Jeffy, who was ten, had painted for her at school.

There was a tiny gold chain, it was too thin to be appreciated, a seashell, an Indian arrowhead, and a pale green marble. And Will's pin.

Shari picked up the brooch. It was not very pretty, a half-circle of brilliants in a curved gold setting. The whole thing now was tarnished and dull.

Yet just touching it made Shari's mind fly back, back to that day twelve years ago, their first wedding anniversary.

* * * * *

SHARI was pregnant, and the construction company where Will was a bookkeeper had laid off its newest help. With Will out of work, Shari decided she wouldn't even mention the occasion.

Still, she was always one for birthdays and special dates; besides she wanted to show Will how much she loved him and appreciated him. All day she had worked in the kitchen. She could laugh now and shed a few tears at the real ingenuity and courage it took to make a festive dinner with the cupboards bare.

The instant Will saw the candlelit table he was all contrition. Shari had to wait dinner while he went downtown — and after closing hours, too — and found her a present. He had bought the brooch at a drugstore, he said. But he was pleased with it. Shari knew it had cost him his last dollar.

In spite of this the pin had never suited her, although Shari loved it because Will had given it to her. Over the years, she supposed she had

put it on and taken it off dozens of times.

She made up her mind quickly. Will wouldn't mind. Long ago he'd forgotten about the pin. He had never remarked about her not wearing it.

At the kitchen sink again, Shari polished it until it gleamed like new. And of course it is new, in a sense, Shari thought. She sighed, thinking now that her mind was at rest about doing her part for the bazaar. The brooch on its bed of pale blue cotton in the small white box looked very nice. Tonight, of course, though again she had not been asked, she would offer to help out after the dinner. They could always use an extra hand in the kitchen.

But try as she would, her mind wouldn't be free or at rest. It kept going back to the pin, to the conditions under which Will had given it to her. To Will, himself.

Finally, just before Will and the children came trooping in for lunch, Shari just had to take herself in hand.

I've made up my mind; I won't change it. The pin is just the thing for the bazaar. I'll stop worrying about it.

Yet she didn't, and she couldn't. The spot where the brooch had lain was like an emptiness in herself now. She felt guilty and worried. Had she sacrificed something big in order to do something small?

Will was working long hours; it was income tax time. Still, he was going to the dinner with Shari. Jeffy had come home from school with swollen glands. In order to avert feelings, Shari had decided all three children were better off at home.

AS Shari and Will came into the big hall off the foyer of the chapel, Shari gave her luncheon cloth to one of the sisters behind the counter. The small white box with the brooch in it, she gave to Marilyn Hart. "I hope this is all right," she said humbly.

Although she had only tasted her soup at luncheon, and the plates of roast beef, whipped potatoes and brown gravy, and fruit salad, were sending out savory whiffs from the long tables, Shari's appetite had deserted her. In its place was a large cold lump in her stomach. Whenever she looked at Will she had to swallow and look away to hide her tears.

Luckily for her, Will was the jovial, little-noticing kind. Also he had to get back to the office. He did not have time for conscience-stricken wailing females.

Shari felt grateful that he consented to watch the cake walk, listen to a young man sing and tell stories from the stage, while Shari helped out an hour in the kitchen. She did not even have time to go down to the bazaar. "Please get me some of the tea towels," she told one of the sisters, giving her some money.

With her stint in the kitchen behind her, and the tea towels under her arm, Shari followed Will through the lobby and outside to their car.

As Shari leaned over to touch her lips to his cheek, there in the driveway of their home, before he went to the office, Will said, "Oh, I about forgot," though something in his gray eyes said he hadn't at all.

(*Continued on page 638*)

You Can Sew— VII. Hems

Jean R. Jennings

HOW are you with hems? Are you discriminating in the way you hem your clothes, or do you just turn up the edges and sew them down on all garments, one just the same as the next?

The right hem, beautifully done, is imporant to any garment, if you wish to achieve a custom-made look. All the care expended on the rest of the dress will be useless unless the hem is well hung.

Hems vary in width and finish, depending on the fabric, style, and purpose of the article being made. It is important to learn the different hems, how to make them, and where to use them.

Putting in the hem is the last step to be done in making a dress or other garment. Be sure that the skirt hangs evenly from the waistline and that all seams are smoothly pressed. If any part of the skirt is on the bias grain, it should be allowed to hang for a day or two before the hem is measured. This lets the cloth stretch naturally and avoids sag later.

If skirt seams are on the bias grain, it is wise to reinforce them with seam tape when they are sewed. This will keep them from stretching and sagging out of shape when worn. This precaution is especially important for back seams.

When measuring the hem, it is wise to wear the type of foundation garment and shoes that you will later wear with the dress, since a variation in tightness or a change in the heel height will affect the skirt length.

Several types of pin and chalk markers are made for marking hems. With some of the chalk markers, it is possible to mark your own hemline.

When your skirt is being marked, whether you do it yourself or someone does it for you, stand in a natural position with arms at sides and with feet parallel and close together. Keep the same position until the hem is completely marked. The fitter or marker should move around the hemline as it is being marked. Mark the line with pins or chalk every three or four inches.

The following steps should be used in making all hems:

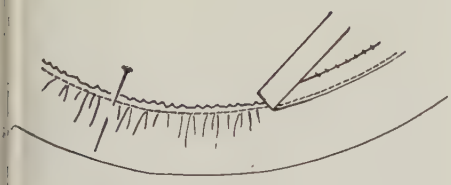
1. Turn up the hem on the line of the markings, matching center lines and seam lines on the hem to those on the garment. Baste ⅛ inch from the turning line, using 1-inch stitches.

2. Check the evenness and becomingness of the hemline by pinning the upper edge of the hem in place and trying on the garment.

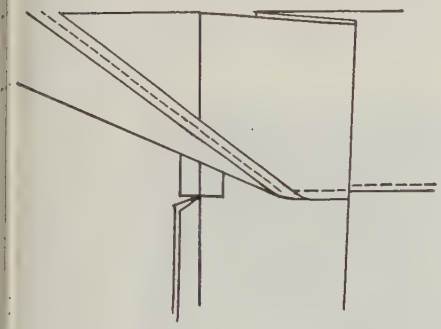
3. Next, determine the depth of the hem according to the weight of the fabric and the style of the skirt. Dresses that are moderately flared and of medium weight look best with hems 2 or 3 inches deep. If the fabric is sheer and the skirt not very flared, a hem as deep as 4 inches is suitable; but hems wider than 2 inches are clumsy on heavy materials. The greater the circular flare in a skirt, the greater will be the fullness in the upper edge of the hem; therefore a hem of 1 to 1½ inches is best on a very flared skirt.

4. Measure an even depth for the hem all around with a gauge or ruler. Cut off even.

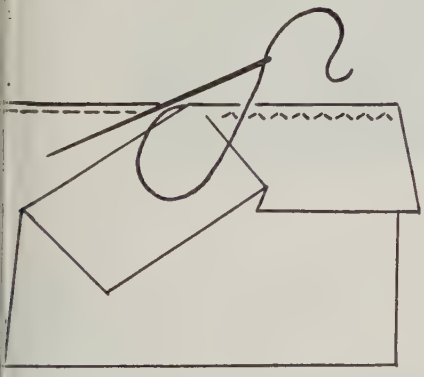
To ease out the fullness at the top on the hem, a row of machine stitching, placed ¼ inch from the edge,



HEM ON A CIRCULAR SKIRT



A SEAM CLIPPED ALONG A PLEAT THAT WOULD FALL WITHIN THE HEM TURN



A SLIP-STITCH HEM WITH STITCHES CONCEALED UNDERNEATH THE EDGE

may be used, or it may be pressed out in tiny pleats instead of gathering. Match the upper edge of the hem to the garment at each seam and the center of each gore.

At this point press the hem with paper inserted between the garment and the hem. Shrink out as much fullness as possible.

The most generally used hem finish for skirts and dresses is seam-binding because of its lack of bulk. But this finish is not always the best, and in some cases is actually unsatisfactory. One should never use rayon seam binding on cotton materials that are to be laundered. This type of tape will dissolve under the heat of an iron warm enough to iron the cotton.

For hems in most cotton dresses that are not very flared, simply turn and stitch the edge of the hem and then slip-stitch it to the dress. When there is much flare in the skirt and a binding is needed to help work out some of the fullness in the hem, use a thin cotton bias fold tape around the top.

For medium light-weight woolens, silks, rayons, and nylons, use rayon seam binding as a hem finish. Before applying the binding, be sure to shrink out the fullness in the top of the hem by pressing, by taking small tucks in the edge, or by using a row of machine basting to draw up the extra material. Be sure the tape lies perfectly flat against the garment.

When skirts are very flared, a smoother hem finish is had by shaping or curving the seam tape before stitching it onto the hem. Simply press it on the board with a warm iron, curving it as you press and it will easily take the shape of the skirt edge.

Stitch the seam binding along the top of the hem so that the raw edge is concealed. Pin in place at the seams and the center of each gore, and slip-stitch to the garment.

To slip-stitch a hem in place, hold the hem back so that the under side of the turned edge stands slightly above the fold of the garment. Using a fine needle and single thread, catch a single yarn of the garment and a small stitch in the tape. Repeat every ⅜ inch. The long stitches or thread floats will fall underneath the tape and thus be concealed from the outside. There will be little chance of catching or breaking the line of hem stitching when the garment is worn or laundered.

On tailored skirts and jackets of heavier material, the hem will show less from the outside, if its edge is bound as you bind a seam. The underneath side is then slip-stitched into position by the above method.

All hems are more serviceable if they are stitched in place by slip-stitching that is concealed.

Eliza Brockbank Hales Specializes in Flower Growing

ELIZA Brockbank Hales of Spanish Fork, Utah, is an eighty-nine year old garden hobbyist. From the first blossoms of snowdrops, crocuses, and daffodils until November frost, Mrs. Hales has continuous bloom in her large garden. She gives bouquets, slips, seeds, and cuttings to neighbors and friends. Many gardens in all parts of Utah have been made beautiful with "starts" from the Hales' flowers. She exhibits her choice blossoms at fairs and flower shows and has won many awards for the excellence of her displays.

In addition to her gardening hobby, Mrs. Hales makes lovely handicraft articles of many varieties. Her letter-writing hobby has brought comfort and joy to hundreds of friends and relatives who have been inspired by her faith and her buoyant philosophy of life.

She has been a Relief Society worker in executive and teaching capacities for sixty-seven years, and is still an active and inspirational visiting teacher, attending all Relief Society meetings and visiting her district each month.

She is the mother of eleven children, grandmother to twenty-eight, and great-grandmother to twenty-four.

"Not to the Swift"

Chapter 3

Deone R. Sutherland

Synopsis: Julie Markham and her widowed mother live in Chicago, where Julie is studying music. She often sings for Church meetings and other occasions. As the end of her work at the music school approaches, Professor Craig Carlson, a member of the Church and one of the teachers, expresses his love for Julie, but her mother makes plans for Julie to obtain a scholarship in New York City.

THE budding promise that was Julie's first year at college flowered into complete happiness Julie's last. She awoke each day with anticipation and joy. It was unbearable that the fall should slip by so swiftly, and that winter should be cradling Chicago so soon. The winds were stinging blasts of cold, but Craig insisted on driving her down into the city every day, so she escaped the walks, head bent against the blizzards, that came so frequently. Lake Michigan roared gray and unfriendly against the icy rocks and white beaches. Snug and warm inside Craig's car, Julie refused to believe that the harsh echo of the crashing waves seemed a distant suggestion of foreboding. Julie listened only to the rhythm of Craig's voice. They talked and talked, but never seemed quite able to finish saying all there was to say to each other.

The Christmas season brought a flood of parties at school and church, but it also brought many singing engagements for both Craig and Julie that kept them busy. But they were able to go dancing Christmas Eve, and then later to follow the Christmas-lighted streets toward home. The snow fell lightly, and the sound of occasional chains on cars made soft, dull thuds in the streets. Cars, partially buried in snow, humped the streets as far as one cared to look. The burying and digging out of cars, and sometimes simply giving up until spring, were as familiar a part of Chicago as the Merchandise Mart or the Tribune Tower.

The snow scraper had left a drift of snow in front of Julie's apartment building. Craig parked as near to it as he could. The falling snow had covered the dirty crusted drifts like white feathers. The snow seemed to stay white for such a short time here, but the snow on the campus had seemed different from the snow she knew in the city.

Craig took her from the doorway of the car and lifted her across the snow to the sidewalk. And then, perhaps because it was Christmas Eve, he held her just a moment longer than he needed to, and leaned his cheek against her soft one for just a moment. Her hair was like a soft breath against his face as she slipped lightly to her feet. No word now in this Christmas night. Only their footsteps going upstairs, and Craig slipping into the apartment just long enough to place Julie's present under the Christmas tree. And there was a present he was putting under the tree for her mother.

"Tomorrow," he whispered, and the door was shut and the night lock

on, and Julie was alone. Her mother had already put some gifts under the little silver tree. Julie quickly took hers out of the bottom drawer in her chest of drawers in the bathroom and piled them under the tree. It wasn't fair to look at the other presents too closely, not even Craig's, but it was hard to sleep after she was ready for bed. In fact, it was impossible, she assured herself. Then she lay down and fell asleep at once.

"I thought you would never wake up." Her mother smiled at her from the kitchen doorway. "The cereal has been on as low as possible, but still it's nearly cooked away."

"Oh, Mother, how could I on Christmas Day?" Julie dashed into the bathroom and washed her face again and again in cold water it was so wonderfully refreshing. She combed her hair and smiled at herself in the mirror. Even if she was dressed in a three-year-old white flannel nightgown that buttoned up to her chin, her hair was pretty. I'm being so silly because it's such a lovely morning. She grinned at herself and rushed out to put up her bed.

"What time is Craig coming for dinner?" Her mother was reading the morning paper in the armchair.

"I told him dinner was at two, so I guess he won't come for hours. We can open the presents after he gets here later. I'm starving."

"You'd better put a robe on; you'll catch cold." Her mother came to the kitchen door. Julie was spooning the sugar on her cereal. "Here's my old blue flannel one, dear." She laid it on the chair. "Julie, you don't even have on your slippers. . . ."

JULIE was perched on the stool she had used as a little girl to make her taller at the table. Her bare feet twined around the rungs. She was looking happily at her mother, not hearing a word her mother said. The buzzer sounded, and Julie's mother released the front door.

"It must be a delivery," she smiled at Julie. "Perhaps Craig left your present to the last minute."

"No," Julie had begun to eat her cereal, "my present is under the tree."

Julie's mother opened the door to Craig's voice in the hall. "I'm not too early?"

"No, no, come in. Julie's not quite the early bird you are. . . ."

Julie slipped the blue flannel bathrobe around her. It was too big, and it was old, and there wasn't one single fastener or string or belt on the whole awful bathrobe. And a white flannel nightgown! And bare feet! Her toes curled in misery on the rungs of the stool, while Craig grinned at her from the doorway.

"She's really blushing," Craig laughed. "You know they say you're supposed to call on your girl early in the morning to make sure she's as beautiful before breakfast as she was the night before." Julie began to choke on her cereal. Craig patted her on her back. "Merry Christmas, Julie," and he kissed her on the forehead. "You're very lovely."

Julie looked up quickly, but Craig wasn't teasing her now. Then he went back into the living room, and Julie slipped into her mother's bedroom to dress. She put on her red velvet jumper in keeping with Christmas and matched her lipstick to it. Craig was playing Christmas

carols on the piano in competition with a distant carillon pealing in the cold morning air.

Craig made room for Julie on the piano bench and watched her profile while they sang duets. Julie's mother warmed some rolls and put honey on the kitchen table. Then they all had a second breakfast.

"I can't possibly guess," Julie protested, placing Craig's present in her lap. She sat cross-legged on the floor in front of the little tree and handed out the presents. Her own lay about her on the floor. She opened Craig's last. "How beautiful," Julie exclaimed, lifting out the necklace with matching earrings.

"They're much too nice," Julie's mother said in a worried voice. "I don't know that Julie should accept something as valuable as that."

"Why not?" murmured Craig, but Julie had fastened the necklace around her throat and was twirling around the room admiring it. Julie's mother lapsed into silence, but the tiny frown wrinkles between her eyes deepened.

THE letter concerning the scholarship for Julie arrived with the first early rains and the melting of the snow. Julie picked up the mail from the box in the hall. Almost as her key opened the tiny window and she saw the white envelope lying there, long and important looking, she knew what it was. She examined the New York return address for a moment and then carried the letter upstairs without opening it. She placed the letter on the piano and waited for her mother to come home. Perhaps she had been refused the scholarship. She wondered if she wished that she had. I must know how I am feeling, she thought to herself. How slowly the time passed. Her mother should be home by now. The letter had become impersonal. Surely, it could have no vital bearing on her life.

"Julie, it's come! You didn't even open it?" Her mother tossed her purse to the couch and snatched up the letter. In a second it was open, and Julie's mother was half crying and laughing all at once. Julie had the scholarship. She had won the golden opportunity that would lead to an important career.

"Julie, Julie!" Her mother kissed her and then sank back on the couch. Of course she had known Julie deserved the recognition, but the competition was sharp, and sometimes somebody knew somebody or something like that. In real life the deserving one didn't always win out, but this time she had. Julie would have a secure future in a wonderful career. Mary wiped her eyes.

Julie had gone into the kitchen and was getting dinner. Mary put the letter on the piano. The room was too cold. Julie hadn't seemed too elated. Was she worried about parting from Craig or her other young friends? Well, if Craig had any ambition, he could go to New York, too. It was a lot of nonsense the way Craig kept insisting that he was going back to teach at that University out West. Why, he made more money singing here with that quartette an evening a week than he could make teaching out there full time.

What would Julie do in a little town like that? Her talent would be wasted completely. She would always regret it. Mary took a deep breath. But as far as she knew,

Craig had never even asked Julie to go out West with him. Mary shook her head slowly. She was making mountains out of molehills. Girls fell in love many times. Julie was young. She would remind Julie of what Madame Heinrich had often said. When marriage came in the window, ambition and talent and the future of an artist had a way of vanishing. It had happened to Mary herself, hadn't it? Mary crossed to the bathroom and began washing her hands carefully. She did want Julie to be happy. Yes, above all, she wanted Julie to be happy. But couldn't Mary's more experienced hand guide the way?

AT dinner they lighted candles to celebrate. Julie seemed happy enough to Mary now. After dinner Mary suggested Julie might want to call some of her friends to tell them the good news.

"Oh, not yet, Mother. Besides, I'm going to Mutual with Craig tonight. I'd rather tell him first, if you don't mind."

"Of course not, darling, only such a wonderful thing as this doesn't happen to a young girl every day. Craig will be very happy for you, I'm sure."

It was impossible for Julie's mother to keep the news to herself very long. The minute Craig entered the room, Mary hurried to show him the letter. Julie sat in her mother's bedroom and waited for her mother's happy voice to subside. She was quite ready to go, and, at last, she opened the door. Craig was still offering his congratulations when she hurried across the room. Julie kissed her mother's cheek, and they went silently down the stairs together.

The rain was washing the city clean. The last of the dirty snow was swiftly disappearing. Green shoots struggled against dark basement windows. The city shone in the rain. Craig and Julie talked about the latest events at school and current ward activities. It wasn't until they were returning home that the scholarship was mentioned again.

"This has really been a big day for you, Julie," Craig said. He found a parking place in front of Julie's apartment.

Julie nodded her head. She was afraid to try to talk. Craig didn't seem to mind at all that soon so many miles would separate them.

"I guess I didn't use very good judgment, Julie. I bought you a present I thought I would save for a lovely spring night. . . . I mean, when everything was perfect I was going to give you this. . . ."

The rain tapped against the roof of the car and slid in glittering streaks down the street-lighted window. The small velvet box lay in Craig's hand.

"Oh, Craig!"

He opened the box and slipped the diamond on her finger. Julie felt it impossible to look up from the ring. Craig lifted her chin gently.

"I'm going to keep it, Craig, forever."

"You won't regret missing New York? You're sure you want to be the wife of a music professor in a small college town? Bradley won't be like this. Are you sure you're really choosing the career you want?"

"You're the career I want," Julie murmured. "I won't miss anything if I'm with you."

Craig cradled her face in both his

hands. In a moment they ducked their heads against the rain and ran for the apartment door. How quietly they climbed the stairs. The light fanned under the door of Julie's apartment.

"Is it all right to come in?" Craig called from the doorway.

MARY was still up. She had set her hair for the night. She looked up into the radiant faces of Craig and Julie. Julie had not chosen the scholarship, then. How tired Mary felt. She kissed Julie and accepted Craig's kiss on the forehead graciously. There would be other times than tonight to try to talk sense to Julie. She had all of the spring. It would be such a waste to have Julie buried as a housewife in a little town. She would ask Julie to seek advice from someone like Professor Rossi or Madame Heinrich. Maybe they could make her see what she could not.

"And we'll be married in the temple right after graduation, Mother. . . ."

"My family will be coming to see us get our degrees. We can all go out West together." Craig was still holding Julie's hand.

"We can make all the plans later," Mary said gently. "I know how happy and excited you both are, but it's getting late."

Craig was at once apologetic. He and Julie said goodnight at the door. He ran down the steps two or three at a time. Someone up above opened a door at the noise and then shut it. He felt like singing something glorious at the top of his voice. He had been so worried about Julie's mother. He knew how much she had wanted Julie to be able to go to New York. He couldn't believe that Julie was really to be his. His family knew all about Julie from his letters, but wait until they met her. He thought of the happy letter he would write tonight. He would spend his life making Julie happy. They would have perfect happiness together. He was crazy; he was standing in the rain, and he hadn't even noticed. He must be in love, he laughed as he started his car for the ride home.

(To be continued)

I Still Remember

Grace Barker Wilson

I remember the aspen tree that stood
To shade my mother's kitchen door.
I remember the scent of the sweet pine wood
Washed clean by a quick downpour.
And barefoot errands were long delayed
When our toes felt the soft mud ooze
In the fresh rain pools that we stopped to wade,
(We were far too rich for shoes!)
I remember the sweet, clear winter nights
When the shadows fell long and deep;
And the high stars winking their crystal lights,
And Mother tucking me in to sleep.

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions.*

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Blanche George

MILLARD STAKE (UTAH), HOLDEN WARD VISITING TEACHERS ACHIEVE A ONE HUNDRED PER CENT RECORD FOR TEN CONSECUTIVE YEARS

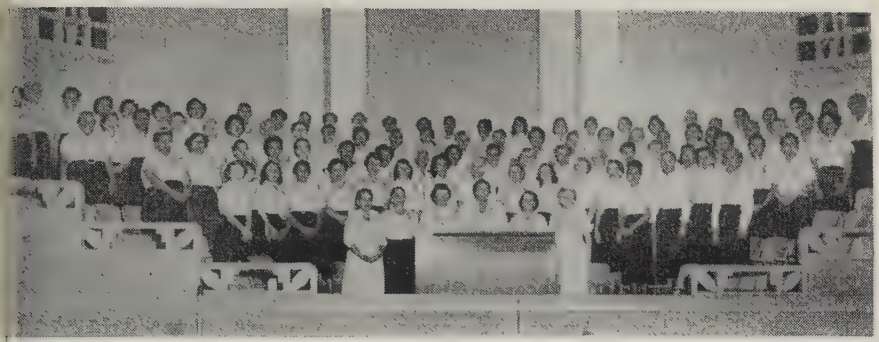
Front row, seated, left to right: Ramona Kenney, President; LaNola Johnson; Anna Laura Shaw; Ada Bennett, Work Director Counselor; Louise Stevens; Almeda Turner; Margaret Jackson; Geneal Stevens; Jean Hofhines.

Second row, seated, left to right: Lula McKee; Allie Hunter; Helen Stevens; Lillian Wood; Delores Jones; Sarah Stringham; Hettie Bennett; Florence Stephenson; Martha Stevens.

Third row, standing, left to right: Phyllis Bennett; Delma Bennett; Mabel Stevens; Beth Crosland; Vera Nixon; Estell Bennett; Bly Nixon; Ellen Stevens; Flossie Stephenson.

The following sisters, who were not present when the picture was taken, are also included among the visiting teachers who achieved the one hundred per cent record: Irene Johnson, Neva Johnson, Algie Stephenson, Marjorie Stevens, Rosaline Stevens, Stella Stephenson, and LaRue Stevens.

Blanche George is president of Millard Stake Relief Society.



Photograph submitted by Miriam W. Knapp

HONOLULU STAKE (HAWAII) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, April 27, 1958

Front row, standing, left to right: Miriam K. Lien, organist; Lois Ohsiek, First Counselor; Joy K. Baird, Secretary-Treasurer; Louise Kaanapu, Second Counselor; Miriam W. Knapp, President; Christie C. Robertson, chorister.

Ninety-three singers, from eight wards, participated in this chorus.

Photograph submitted by Celeste D. Millerberg

MIDVALE STAKE (UTAH), MIDVALE SECOND WARD HONORS RELIEF SOCIETY VISITING TEACHERS AT SOCIAL, March 17, 1958

Standing at the head of the table, left to right, Midvale Second Ward Relief Society officers: Martha Anderson, Secretary; Pearl Jenkins, First Counselor; Thelma Anderson, President; Bernice Warner, Second Counselor.

Celeste D. Millerberg, President, Midvale Stake Relief Society, reports: "Celebrating nine years of one hundred per cent visiting teaching, teachers from twenty-five districts were honored at a delightful social on March 17, 1958. Supervisors are Dora Butterfield and Ida Jenkins."

Photograph submitted by June Shepherd

MONTPELIER STAKE (IDAHO) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, April 27, 1958

Seated in the front row, right section, left to right: Lillas Swensen, organist; Hazel Jacobson, pianist; Utahna Anthony, Second Counselor; June Shepard, President, Montpelier Stake Relief Society; Faye Hansen, chorister.

Sister Shepherd reports that this chorus also sang at the Stake Relief Society Convention, May 6, 1958.

Photograph submitted by Daisy R. Romney

WESTERN STATES MISSION, COLORADO SPRINGS FIRST AND SECOND BRANCHES PARTICIPATE IN COLORADO SPRINGS DISTRICT FASHION SHOW, AT PUEBLO, COLORADO

Left to right: Willow Byrd; Joyce McIntosh; Delia Nellesson; Elizabeth Ericksen; Suzi Scurr; Emmie Plexico; Karlene Litchfield; Grace Gardner, Colorado Springs District Relief Society President; Carol Snell, Colorado Springs Branch sewing teacher; Ina Thomas, District Work Director Counselor and district sewing chairman; Adele Isaacs; Marian Heward; Joyce Wasden; Bernadine Engelbrecht; Leatha Sisson; Ruth Hendricks.

Children standing in center front, left to right: Joyce McIntosh; Ann Hendricks; Mary Ann Keime.

Daisy R. Romney, President, Western States Mission, reports: " 'Spring Styles for the Springs District', was the slogan used by the sisters entering the style show sponsored by the district work meeting department at Pueblo. There were ninety-one articles

modeled, with sixty-two sisters and twenty-eight children modeling. One hundred sixteen articles were made. Other branches participating were: Pueblo (LeeOma Nielson, sewing teacher); Leadville (Frances Clements, sewing teacher); Rye (Mae Mead, sewing teacher); Canon City (Evelyn Braddy, sewing teacher). Two-hour sewing classes were held weekly from October to February in branches within a radius of 175 miles. Some sisters had never sewed before. Also displayed were most of the handwork, quilts, and articles made in the work meeting department during the season. Six welfare quilts were presented to Sister Daisy Romney, President, Western States Mission Relief Society."

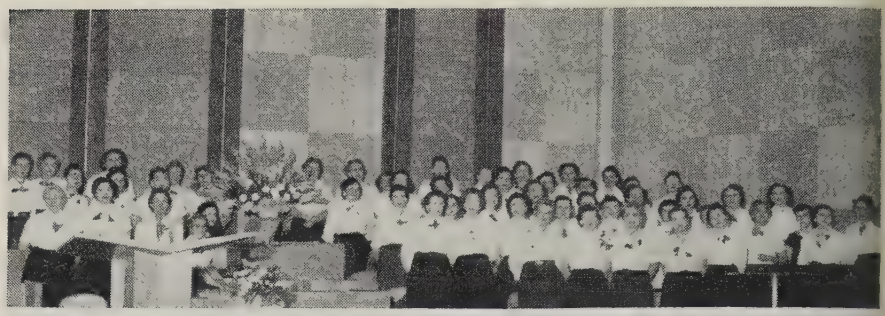
Photograph submitted by Cleona W. Hedenstrom

OGDEN STAKE (UTAH), THIRTEENTH WARD ANNIVERSARY PARTY PRESENTS PLAY "THE KEY IS TURNED"

Seated, left to right, former presidents in order of service: Eliza C. Weaver; Sophia H. Nelson; Marguerite R. Burton; Pearl G. Williams; Chloe F. Summerill; Elda M. Nord; Ireta C. Evans. Present Thirteenth Ward Relief Society officers: Greta J. Wheelwright, Secretary; Elizabeth W. Woods, First Counselor; Maxine L. Galbraith, Second Counselor; Drucilla H. McFarland, social science class leader and author of the play presented by this group; Dot Lowder; Leota F. Burton; Barbara F. Oliver. Ogden Stake Relief Society Board members Laura G. Chambers and Afton P. McKell; Cleona W. Hedenstrom, President, Ogden Stake Relief Society.

Back row, standing, members of the ward bishopric who represented the Prophet Joseph Smith, John Taylor, and Willard Richards as they appeared at the organization meeting of Relief Society March 17, 1842, and the present ward Relief Society President, left to right: Jess L. Holmes, First Counselor; William G. Galbraith, Bishop; Minnie C. Fronk, President, Thirteenth Ward Relief Society; Clyde V. Goodwin, Second Counselor in the bishopric.

Sister Hedenstrom reports: "The annual March party proved to be a happy reunion for members past and present. Attending the luncheon and program were seven of the eight former presidents of this organization; seven members of the Ogden Stake Relief Society Board, four of whom were former presidents of the Thirteenth Ward Relief Society. Also present were the ward bishopric and many former members who accepted the special invitation for them to attend. This photograph shows some of the honored guests, together with the present officers, wearing pioneer costumes for their participation in the historical play "The Key Is Turned" written especially for the occasion by class leader Drucilla H. McFarland. The women characterize the charter members of the first Relief Society at its organization on March 17, 1842."



Photograph submitted by Ellen R. Cook

WALNUT CREEK STAKE (CALIFORNIA) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, March 23, 1958

Elaine Smith, director, stands eighth from the right in the front row; Helen Finell, stake organist, and Shirley Moore, accompanist, are seated at the organ.

This group furnished music for both sessions of stake conference, with sixty-three singers from six wards participating: Lafayette-Orinda, Martinez, Pittsburg, Pleasant Hill, Rodeo, and Walnut Creek Ward.

Ellen R. Cook is president of Walnut Creek Stake Relief Society.

Photograph submitted by Edith E. Baddley

SOUTH BOX ELDER STAKE (UTAH), BRIGHAM SECOND WARD WORK MEETING, February 18, 1958

Standing at the right, left to right: Mae Balls, Stake Work Director Counselor; Camille Bennion, Stake Education Counselor; Edith E. Baddley, President, South Box Elder Stake Relief Society; Bertha Jensen, President, Brigham Second Ward Relief Society; Emma Kimber, work meeting leader, Brigham Second Ward.

Mildred Barber, work meeting leader, South Box Elder Stake, is seated directly in front of the stake presidency.

Sister Baddley reports: "Work meeting at the Second Ward is always a busy one, with five or six activities going on simultaneously. Two sewing machines are always in use doing welfare sewing, or making aprons, children's clothes, or other bazaar items. Another group will be embroidering pillowcases, luncheon sets, dish towels, etc.; and others might be making copper planters, wall pictures, trays, or other metal articles;

crocheting, tatting, or learning Swedish embroidery might be taking the time of others. At the end of each work meeting a fine quilt is usually completed, or perhaps a textile-painted baby quilt. The society's silverware also might have received a good polishing. A hot luncheon is served at noon by a special committee, and during this period poetry is read from *The Relief Society Magazine*. Food recipes are exchanged, and household hints are given. Those who have birthdays during the week are given special recognition by all singing "Happy Birthday." During the year each sister has the opportunity of displaying her hobbies on work day. A well-prepared lesson is always given by the ward work meeting leader, often accompanied by a demonstration to bring out interesting points in the lesson."

Photograph submitted by Melba H. Tullis

ASHLEY STAKE (UTAH) RELIEF SOCIETY HONORS VISITING TEACHERS FOR FIFTY YEARS OF SERVICE AT VISITING TEACHERS CONVENTION, April 29, 1958

Left to right: Susanna Wardle; Belle B. Perry, First Counselor, Ashley Stake Relief Society; Sarah A. Smith

Melba H. Tullis, President, Ashley Stake Relief Society, reports: "These two sisters were honored at a visiting teachers convention and party held April 29, 1958, for having achieved the outstanding record of fifty years as visiting teachers. Sister Smith, seventy-nine years of age, is still an active visiting teacher. Early modes of travel for both of these visiting teachers in the performance of their duties included riding horseback, traveling in buggies and wagons, and walking many miles along muddy roads pushing their baby carriages.

"The eight wards of the stake were also presented potted chrysanthemums which were dressed in "spring bonnets." They were in appreciation of the achievement of the wards in visiting teaching, which increased from a stake average of five visits per family in 1946 to a stake average of twelve visits per family in 1956 and 1957."

Photograph submitted by Helen B. Pitcher

CALGARY STAKE (CANADA) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, March 30, 1958

Front row, seated, left to right: Annetta McKinlay, stake organist; Priscilla Lee, stake chorister; Naida Walton, Stake Work Director Counselor; Helen B. Pitcher, Stake President; Shirley Rogers, Secretary.

These Singing Mothers presented two numbers: "Forth in Thy Name, O Lord, I Go," and "Let the Mountains Shout for Joy."

Photograph submitted by Emily S. Romish

WEST POCATELLO STAKE (IDAHO) SINGING MOTHERS FURNISH MUSIC FOR STAKE QUARTERLY CONFERENCE AND FOR RELIEF SOCIETY UNION MEETING

Idalia Huff, the chorister, is seated in the front row at the right of the piano; organist Sarah Stolworthy is seated at the keyboard of the piano. Not in the picture, Lola Schiess, stake organist, who accompanied the chorus on the organ.

This chorus presented the music for the stake quarterly conference and also for Relief Society union meeting in May, which featured a handwork display and a specially arranged program honoring the visiting teachers.

Emily S. Romish is president of West Pocatello Stake Relief Society.

Photograph submitted by Louise Johansen

NORTH SANPETE STAKE (UTAH) PRESENTS DEMONSTRATION FOR "FAMILY HOUR" AT ANNUAL "STAKE DAY," May 13, 1958

Left to right: Joyce Broderick, Stake Work Director Counselor; LaRue Beck and Morae Wilkey, members of the Fourth Ward Relief Society who prepared the "Story Princess" demonstration; Elizabeth Anderson, stake work meeting leader; Susan Beck as the "Story Princess."

Louise Johansen, President, North Sanpete Stake Relief Society, reports that this "Stake Day" was an enjoyable occasion and "demonstrated and encouraged the 'Family Hour.' One of the beautiful tables was this idea for a birthday party, carrying out the theme of a 'Story Princess.' Nellie McAllister, stake literature class leader, directed a dramatization of 'Shakespeare in Our Lives,' prepared by Alberta H. Christensen of the General Board of Relief Society. The large congregation was then directed into the recreation hall, where eight tables were beautifully decorated with ideas for a home evening or 'Family Hour.' Each person was given a mimeographed pamphlet which had a flower on it to match the table they should go to, so that they were divided up into eight groups. After they had been at one table for five minutes, a bell would ring, and they would move on to the next. Ideas presented were a wedding breakfast, a birthday party, recreation, creative fun, camping, patio activity, a film of a family hour, and a refreshment table. Joyce Broderick, Stake Work Director Counselor, and Elizabeth Anderson, stake work meeting leader, were in charge, with committees from all the wards participating."

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 11—The Worth of Souls

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Sections 15, 16, and 18)

For Tuesday, December 2, 1958

Objective: "Remember the worth of souls is great in the sight of God" (D & C 18:10).

Sections 15 and 16

THE first two revelations for study in this lesson are identical, but they were given to different persons. The message thus given was of great importance to those two sons of Peter Whitmer, into whose home the Prophet Joseph Smith, Emma, his wife, and Oliver Cowdery were received in June 1829. (See *D. H. C.* I:48, 49.) John and Peter Whitmer, Jr., to whom Sections 15 and 16 were given, and especially the former, became zealous friends of Joseph Smith and assistants in the work. It was their desire to learn from the Lord what was of most worth to them in life. (See D & C 16:4.) The answer of the Lord was definite and clear:

> And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen (D & C 15:6).

The Church had not been formally organized at this time, but The Book of Mormon was translated and, within a year, it was to be printed that it might become in the beginning of this dispensation an effective missionary tool in bringing people to repentance.

Notwithstanding the fact that the Whitmer brothers were given the charge to declare repentance, they would be under the same commandment given to Hyrum Smith, that a formal call to the ministry was necessary before they could preach. (See D & C 11:15.) It seems evident from the historical context in which Sections 15 and 16 are given, that this call to preach repentance means preaching the gospel of Jesus Christ in calling people to repentance and not just including the

principle of repentance as a part of the gospel.

A Unique Missionary System

With these ideas in mind, we are shown how the Lord was preparing men to assist in what later has come to be one of the most unusual missionary systems in the world.

The missionary work of the Church has been carried on regardless of the cost involved. Sacrifices of many kinds have been made by loyal, devoted men and women of this Church. The missionary system has demanded great sacrifices. The expenditure of funds by the missionaries, their families, and the Church has been in the hundreds of millions of dollars. Many missionaries have given their lives, whereas others have shortened their lives, through exposure, hardship, and disease.

The loving service of the wives and mothers of these missionaries has been shown through the decades since this system was inaugurated. In many instances they have taken upon themselves the added responsibility of additional work in the home and on the farm. Widows have, in many cases, provided for their missionary sons and daughters. Added to this sacrifice is the separation of loved ones from their homes. All of these contributions emphasize the service rendered by a devoted people to a divine charge.

The results of this service to the Church and to the missionary system have been great. The building up of the kingdom of God has been furthered as hundreds of thousands from many nations have been brought into the Church. The contribution of these converts in service and material means has compensated the Church many times over, for this contribution has increased the missionary effort, the building of temples, chapels, and, in general, the entire work of building up Zion. At the same time these converts have, in many instances, found new freedoms, opportunities to rear their posterity under conditions more favorable to living the Gospel Plan. Into the communities of the saints, a greater understanding of people from all parts of the world is brought by the returning missionaries. An increased understanding and respect for mankind has developed among the saints by this unique system.

The individual benefits to the missionaries in this undertaking have been manifold. Impetus to greater educational aims, the desire to give further service to mankind, and increased abilities in personal relationships, together with other personal benefits, have been realized.

The giving of self and loved ones to a cause which has as its basis a divine mandate to preach repentance and to gather of Israel from the four quarters of the earth, is done because of a personal conviction that the gospel is true.

In 1835, the Prophet Joseph Smith declared his deep respect and love for mankind in the following statement:

> The servants of God will not have gone over the nations of the Gentiles, with a warning voice, until the destroying angel will commence to waste the inhabitants of the earth, and as the prophet hath said. "It shall be a vexation to hear the report." I speak thus because I feel for my fellow men; I do it in the name of the Lord, being moved upon by the Holy Spirit.

Oh, that I could snatch them from the vortex of misery, into which I behold them plunging themselves, by their sins; that I might be enabled by the warning voice, to be an instrument of bringing them to unfeigned repentance, that they might have faith to stand in the evil day! (*D. H. C.* II:263).

Section 18—The Worth of Souls

In laying the foundation of the Lord's work in the last days, with stress upon the teaching of the gospel, the Lord gave a revelation, in June 1829, addressed to Joseph Smith, Oliver Cowdery, and David Whitmer. (See D & C 18.) Especially pertinent to the objective of this lesson are verses 10-16 of this revelation:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (D & C 18:10-16).

Have you ever considered that you are of great worth in the sight of God? We are confronted directly with the fact that our Redeemer Jesus Christ suffered death of body, and in doing so he suffered ". . . the pain of all men . . ." (D & C 18:11). Here we are brought to the realization that our Elder Brother underwent severe pain in order that we ". . . might repent and come unto him" (D & C 18:11). This is not the first time that the Lord has made known that by his suffering the resurrection is brought to pass and eventually a judgment. Jacob, The Book of Mormon prophet, said:

And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day (2 Nephi 9:21-22).

The resurrection of the body saves men from ". . . devil, and death, and hell . . ." (2 Nephi 9:19). In order that men might be saved in the celestial kingdom, they must comply with the principles and ordinances of the gospel. This gives to them a release from the bondage of sin and brings them into spiritual life with God. (See D & C 23, 24.) If they do not repent, then they receive a lesser portion of the salvation which they have earned by their obedience to terrestrial or telestial laws.

In other words, men must be obedient to the gospel commandments, which are made efficacious for men through the suffering and death of the Savior. Expressed in

Otto Done

THE PETER WHITMER FARM

It was to a home on this property that the Prophet Joseph Smith, Emma his wife, and Oliver Cowdery were received in June 1829. (See D & C 1:48, 49.)

scripture this principle is that Jesus ". . . bringeth about means unto men that they may have faith unto repentance" (Alma 34:15).

We are of great worth in the sight of God as shown by the great suffering of Jesus in making the atonement for us.

> And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.
>
> And how great is his joy in the soul that repenteth! (D & C 18:12-13).

Why the Lord's Joy Is Great

One of the reasons for the "worth of souls in the sight of God" is the fact that men and women are spirit sons and daughters of God. It is not very difficult for a Latter-day Saint to understand the soul's worth when he remembers this parent-child relationship. God is perfect. His love is divine and, therefore, it is greater than that of any human being. It has been said that mother love comes nearest to the divine of any love which is known to man. Great as this love is, God's love is infinitely greater and more constant. John the apostle set forth the fact:

> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

Jesus also loved men, his spirit brothers and sisters, with such a perfect love that he willingly did his Father's bidding and suffered death for them.

That soul which repents and follows the path of righteousness finds in his own heart a love for the Father and the Son that helps him to draw closer to them in appreciation for their love. It is in this way that "joy" of the Lord is great. The soul that repents adds to the Lord's glory in that eternal life is made possible for the obedient. (See Moses 1:39.)

Joy by Service

Man as an authorized servant of the Lord is commanded ". . . to cry repentance unto this people" (D & C 18:14), and if one's entire life is spent in this work, and he brings but one person unto the Lord, how great will be his joy with him in God's kingdom. If, however, there are many souls brought to repentance, his joy will be even greater. (See D & C 18:15-16.)

The Motivation of Missionary Work

These thoughts bring to our attention the need for a missionary system based upon a sincere love for man. The real motivation in this work is the love for the souls of men. There will grow in man such a love, if man will allow the spirit of the Lord to develop that sentiment. When the missionary is prompted by love for his fellow men, all of his energies are directed to the missionary work. Then he realizes the joy in bringing only one soul unto him, while greater joy comes in the many who are brought unto the Lord. One of the miracles of missionary work is the mighty change which is wrought in the hearts of the missionaries as a result of the zeal they develop in this work.

Consistent with what has preceded in this meaningful revelation, the Lord makes his will known "And if you have not faith, hope, and charity, you can do nothing" (D & C 18:19). Missionaries are not to have the spirit of contention which is of the devil. (See 3 Nephi 11:29, 30.) They are to oppose all evil, however. (See D & C 18:20.) The necessity of taking upon oneself the name of Christ by being baptized and enduring to the end is clearly made known. (See D & C 18:22.) There is no other way that one can be saved in the kingdom of the Father. (See D & C 18:23-25.)

The Calling of the Twelve

In this same revelation, it is stated that there are to be Twelve Apostles, whose calling is to ". . . declare my gospel, both unto Gentile and unto Jew" (D & C 18:26). These brethren are to receive their appointment because they sincerely desire to take upon them the name of the Lord. (See D & C 18:26-28.) Oliver Cowdery and David Whitmer were called to search out the Twelve who are to be known by ". . . their desires and their works . . ." (D & C 18:37-38. See also Lesson 10.) In fulfillment of this revelation, the Prophet later said that the Lord had revealed that the Three Witnesses were to select the Twelve. (As to why Martin Harris may not have been included in Section 18, see footnote *D. H. C.* II:186:188.) The duties of the Twelve, as given in Section 18, are to ordain men to Priesthood offices, declare the gospel, baptize, and to testify of the truth as revealed. (See D & C 18:31-36.)

In concluding Section 18, dealing with the worth of the human soul and the calling of the Twelve, it is declared that a marvelous work will be performed by the Lord through his servants in this dispensation ". . . unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father" (D & C 18:44).

Questions for Discussion

1. Refer to Section 6:14-18, 22-24, as an example of how the Lord gave Oliver Cowdery a testimony of the work which Joseph Smith was to perform. How do verses 3 of Section 15 and 16 fit into this same pattern?

2. In what way do Sections 15 and 16 give one a better understanding of the importance of missionary work?

3. From the first three verses of Section 18 answer this question: If a person has a testimony of the gospel, what should be expected of him?

4. Why do you believe our missionary system is unique?

5. Give examples of men in the scriptures who have been great missionaries. Name some in our own dispensation. What reasons may be given for the great work performed by these missionaries?

6. A religious leader not of the Church said that the Latter-day Saint people have "an abounding sense of the dignity and importance of man." How would you justify this belief?

7. Discuss: The Twelve Apostles were to be known by their *desires* and their works.

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 11—". . . I Will Bless All Those Who Labor in My Vineyard With a Mighty Blessing . . ." (D. & C. 21:9).

Christine H. Robinson

For Tuesday, December 2, 1958

Objective: To show how we can labor in the Lord's vineyard and qualify for a mighty blessing.

WORKING in the Lord's vineyard is one of life's choice experiences. This work brings rich blessings both to those who do the work and to those who benefit by the labor. The promise contained in this message in The Doctrine and Covenants (21:9) emphasizes the fact that a mighty blessing comes to those who perform the work. To qualify for these blessings it is important that we understand what the Lord means when he refers to laboring in his vineyard, and what blessings may be expected from this promise.

The term *labor* in the sense given in the quotation signifies action. It means efficient expenditure of time and energy in useful service for others. When we labor we do not spend our time in passive well-wishing. We back up our well-wishing with well-doing. We substitute concrete deeds for good intentions.

Jesus and his apostles repeatedly emphasized the fact that the gospel is one of work and service. To gain blessings, we must be ". . . doers of the word, and not hearers only . . ." (James 1:22).

The Lord's vineyard is defined as a field of "spiritual endeavor." When we are actively engaged in selfless service to others, we are helping to build the Lord's kingdom on

earth and, as such, are working in life's most important spiritual endeavor.

We can labor in the Lord's vineyard in various ways. One way is to accept willingly and humbly any calling requested of us in the Church. Church work, fundamentally, involves service to others. It is one of the most direct ways of laboring in the Lord's vineyard.

However, there are many other ways not directly connected with Church assignments, in which one can perform this service. One of the most blessed of these is that unselfish human service which springs from the heart and consists of doing all we can to help ease others' burdens and to try and bring happiness into their lives. This labor consists in following the admonition of James, ". . . To visit the fatherless and widows in their affliction . . ." (James 1:27). It involves giving willingly and freely of ourselves without any thought of reward, honor, or glory. James Russell Lowell beautifully expressed this thought in his "Vision of Sir Launfal," as follows:

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself, with his alms feeds
three,
Himself, his hungering neighbor, and me.

One of the great truths associated with service performed for others is that enduring and richly satisfying blessings are showered upon the givers. A prominent church man tells of the occasion when he was bedfast for several weeks. During this period a busy friend, active in business and civic affairs, visited him regularly once each week and spent an hour reading to him from an inspirational book. These friendly visits gave the man who was ill something concrete and uplifting to look forward to, and did much to raise his spirits and to help restore him more quickly to full health. The bedridden friend never forgot those kind acts. Years later, when he was again expressing his appreciation for them, the visitor remarked that he was the one who had been really blessed. He said:

At that time I was going through a particularly trying period in my business. The book which I read to you gave much needed repose and refreshment to my soul. When I returned to my business, after those visits, I was able to think more clearly, and to approach my work with renewed vigor. Problems seemed to melt away and I felt an inner sense of contentment and happiness which sustained me through the week. I was the one who was truly blessed.

To bless, according to one definition, means to make happy, to guard, keep, and protect. One of the Lord's mighty blessings then means to bestow great and lasting happiness. It means that the Lord will encircle us with his secure, protecting care. He will grant us contentment and peace of mind. This mighty blessing is the inevitable reward of those who hearken to the Savior's teachings and who do his will by losing themselves in the service of others. The Savior has said: ". . . he who doeth the works of righteousness shall receive his reward . . ." (D C 59:23). What a choice reward it is to have the true, soul-satisfying happiness which comes when we diligently and wholeheartedly labor in the Lord's vineyard.

Work Meeting—Managing a Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 3—Managerial Responsibilities of the Homemaker

Vesta Barnett

For Tuesday, December 9, 1958

Objective: To point out some of the major responsibilities in managing a home.

WE often hear the statement: "A man can work from sun to sun, but a woman's work is never done." The greatest theatrical role played by the greatest theatrical actress, in the greatest theatrical play, cannot compare in importance to the role played by the homemaker who has as her most valued goal *happiness* for every member of her family.

The responsibilities she must assume are many and varied. Following are some of the important ones:

1. *Guiding the Family Living Toward a Proper Development of Family Life.* From infancy children begin to form attitudes and concepts. If they are to grow to maturity with a wholesome attitude toward family life they should be exposed to rich, rewarding experiences within their own family circle to make them know life is good. The *we, the ours, the us* feeling will become so much a part of their everyday living that pride in family and joy in relationship will ever be present.

2. *Guiding Toward Wholesome and Satisfying Personal Relationships.* Every homemaker should recognize that no two individuals are exactly alike, thus her role is a complicated one. She should understand each member of her family as a distinct, unique individual, and gain the insight necessary to understand why Mary and Ruth react so differently to the same sitation. Individual needs should be recognized and met, if each member of the family is to grow physically, mentally, spiritually and emotionally to his full stature.

3. *Managing Finances.* Family finance is often given as the most difficult problem in homemaking. People who cannot live within their incomes are, in general, poor managers. Money, like time and talent, can be wasted. Money has to be managed intelligently or one will be on the losing side. Being on the losing side in money management is a serious matter.

Training in how to handle money and an honest attitude are the first prerequisites to wise money management. Happy married people are successful homemakers because they face their problems and arrive at a working solution of them. The particular mechanical details are not too important. The theory that matters is that all members of the family work out a plan that is best for all.

4. *Planning and Guiding:*

a. *Proper use of time and energy.* Time and energy are so closely related in home living that

the management and use of either one affects the other. Time is shared alike by all individuals. Twenty-four new, unused hours are given to each one of us to use as we will each day. Human energy, although possessed by everyone, depends on one's physical heritage and one's mental and physical health.

b. *Purchase of equipment and furnishings.* Furnishings and equipment are known as durable goods and last over a period of years. To be able to purchase wisely with the amount of money available is a real challenge to the homemaker.

c. *Nutritious meals and suitable clothing.* Since an entire lesson will be devoted to each of these subjects later in the year, we will recognize only these two functions as important to consider in home management.

d. *Maintaining health of family members.* Health is wealth in every home. Preventative measures are more valuable than curative measures. Mental as well as physical health is imperative to the well being of each family member. An awareness of all that contributes to good health is an important phase of management.

e. *Guiding the educational, social, and spiritual development of family members.* In this phase of management, the homemaker helps in the making of long-time goals, and through the process of family living helps each member of the family come closer to his ideal.

f. *Participation in community activities.* No family can or would want to live in a glass house—untouched by outside influences. Since every experience one has makes an impression for either good or bad in one's life, intelligent homemakers do what they can to make the environment outside the home the best they possibly can. We know that a healthy interest and participation in outside activities make for a more contented and happy homemaker.

Discussion Thoughts

1. Why is happiness of family members the most valued goal of a homemaker?
2. What are the first prerequisites of wise money management?

Daughter's First Wedding Anniversary

Dorothy J. Roberts

The mind learns to accept "farewell,"
But the heart can never say goodbye.
The mind will fold her wedding veil
And lay her left belongings by,

Then go again into the world
Marked with change and emptiness;
The swift response a little dulled;
The heights, the depths, a measure less.

The mind moves over sand and sea,
But the heart still travels to and fro
Between the dawn of her first cry
And the day it watched her go.

Literature—America's Literature—Meet the New World

Lesson 3—Roger Williams and the Puritan Theocracy

Elder Briant S. Jacobs

(Textbook: *America's Literature* by James B. Hart and Clarence Gohdes, Dryden Press, New York, pp. 10-11; 45-49)

For Tuesday, December 16, 1958

Objective: To realize that our present-day broad freedoms were first won by Roger Williams as he successfully resisted ecclesiastical controls of conscience.

ROGER Williams deserves our study and respect, not because he is a great literary man, but because he is a great man. In spite of his style of writing, which is often cramped, diffuse, unproportioned, and repetitive, his qualities of manliness and greatness shine through to us: his highly creative intelligence, his moral will and courage, and his intense and lofty religious nature.

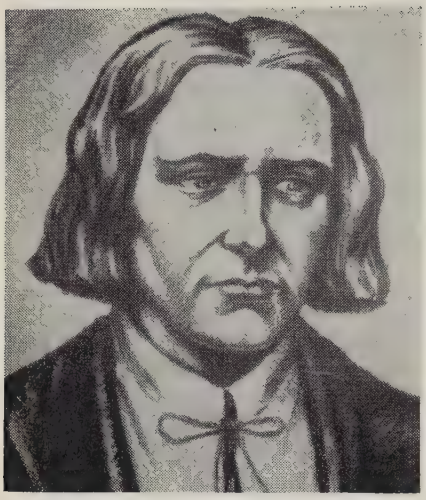
Article One in the Bill of Rights of the Constitution of the United States begins, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." If Roger Williams could not be present to choose these words, the tune, at least, is his. And he sang it first on American shores, so memorably, that its cadence continues still. Thus his contribution to the United States heritage is central and permanent.

While the Puritans are justly called, "The people of the Book," with equal justice Roger Williams might be called "the man of the Book." None of the Puritan fathers lived closer to the Bible than he. His constant striving to find the "invisible church" as he knew it from his own readings in the Bible, made him an idealist almost too intense for this world. No more "of the world" than he was at home "in the world," he went far beyond both Puritan and Pilgrim in attempting to "purify" them into becoming the true Bible Commonwealth. But instead of sharing his inward vision, they forced him to flee into bleak winter wilderness where for fourteen weeks he "knew not what bread or bed were." Had not friendly Indians taken him in, quite probably he would have perished. Because he was truer to certain basic phases of the Protestant Reformation than were the empowered leaders of the wilderness Zion, he was considered a dangerous threat to the very tradition which produced him. Yet he loved that tradition so dearly that he fought its weaknesses, and in so doing, became one of its greatest contributors to America's heritage.

Assuming that the easiest, most effective way to know Roger Williams is simply to point out what he was for and what he was against, we should first review the events of his life as the germinal background from whence his beliefs came.

Williams' Life

Born to a wealthy, middle-class merchant family at some unknown



Paul's Photos

ROGER WILLIAMS

date near the death of Queen Elizabeth in 1603, young Roger studied for the law at Cambridge, where he learned shorthand and became the protege of Sir Edward Coke, one of England's greatest political theorists who lived by his own belief, "Liberty is such a fellow that he will have no sovereign." But instead of law, Roger took orders in the Anglican Church. While serving as household chaplain on the Essex estate of a wealthy Puritan, he developed Separatist sympathies, married a serving girl and, in 1631, he and his wife landed in Boston as part of "The Great Migration."

Refusing an offer to preach in Boston's most powerful pulpit because the congregation were still Puritans who had not severed their allegiance to the mother-church, Williams preached briefly at both Salem and Plymouth. In both offices his extreme views caused disaffection, and, in 1635, he was banished. After living with the Indians that he might learn their language and thus convert them to Christianity, he bought land from them and, in 1636, settled in the new community of Rhode Island which became a literal "Providence" to all peoples who had suffered from racial, political, or religious persecution.

In 1639, he founded the first Baptist church in America, but, soon thereafter, became a Seeker, one who believes in Christ but not in any sect; indeed Williams strongly anticipated (but in vain) the establishment of a new church, since he believed the only true church-model which he could follow had been taken from the earth at Christ's death. Because he feared not the claims of the Indians, but the land-greed of other colonists, he made trips to London, in 1644 and again in 1651-54, to obtain a charter authorizing full self-government for Rhode Island Plantation from the English Puritans then controlling England. They were brothers of the New England group who had banished him and who showed their contempt for his experiment by referring to Rhode Island as "the Lord's debris."

Puritan Friends

An imaginative, sympathetic, vibrant and warm-hearted man, it is not surprising to learn that throughout Williams' life he enjoyed the gift of friendship. Even though Governor John Winthrop banished him, both he and other Puritan leaders were his devoted friends until death. While in England he became friends with the leading men of the day: Oliver Cromwell and John Milton.

Mission to England

The motto of his life might well have been, "God is love — unforced — toward man and God." Ever the champion of his suffering fellows, Williams arrived in London in deep winter, with the supply of coal from Newcastle temporarily cut off. So severe was the shivering among the poorer classes that they were rioting in the streets. Immediately Williams' initiative and benevolence caused him to contact Parliament for permission to ease suffering by bringing firewood to the capital city, a task which kept him occupied during much of his stay.

For several months the Puritan ministers had been meeting in London in the Westminster Assembly in an attempt to define just what type of church they should erect to replace the Anglican Church whose Archbishop and King they were to behead. In great heat, the Presbyterians and Congregationalists bickered about how the new "official" church was to be governed. Made fearless by his own definition of religious truth, Williams at once made use of a printing press (a luxury denied him in New England) and addressed to the Assembly of Divines his famous Twelve Questions. He minced no words as he forced the Divines to question their sources of authority, and indeed just how "pure" their own religious purifying really was.

During Williams' first London trip, he saw two of his books through the press: *A Key to the Language of America* (a sympathetic study of the Indians and their culture) and *The Bloudy Tenent, of Persecution for the Cause of Conscience, Discussed in a Conference Between Truth and Peace.* After his charges were answered in 1647 by Mr. John Cotton, probably the strongest spiritual force among first-generation New England divines, Roger Williams replied in a book printed in London during his second trip: *The Bloudy Tenent Yet More Bloudy; by Mr. Cotton's Endeavour to Wash It White in the Bloud of the Lamb.* Thus he was ever the fighter for truth as he saw it. His weapons: the sword of the spirit and the pen. Evidence of his skill at wielding these survive; unfortunately, his sermons do not.

Last Years in Rhode Island

His declining years were spent in Rhode Island where, for a time, he served as "president," a rather powerless office, and as elder statesman who spoke often on matters of community concern but was not always fully heeded. In 1672, he conducted a series of public debates with the firebrand Quakers, who in that day preached with dangerous fervor their newly founded religion of inner light received directly from God. Because in their zeal they claimed religiously to "have all the answers," and to possess all truth, Williams feared them even more than the righteous persecutions of the theocracy. Basic to this struggle, as it had been throughout his life, was his profound conviction that such militant self-righteousness as theirs must be opposed, since it is the usual preliminary quality preceding "persecution for conscience's sake." It is easy for modern critics to see this attack on the Quakers (just as the Puritan leaders had done) as a senile lapse from his earlier high principles; for those who know his

heart more intimately, it is seen as a final clinching of his inward integrity and his ability still to act on his convictions.

His last years were concerned mostly with Providence, once the incarnation of his dream, now at prolonged hagglings with Connecticut over the Pequot Lands lying between them, and mutually claimed. In addition, the inhabitants of Providence to whom he personally had given all their lands became concerned about how much their share of the Commons would be, once they divided it among themselves. Addressing them as "Loving Friends and Neighbors," Williams wrote a letter, in 1662, pleading that they be content with their present holdings and that they leave some land in Providence forever unappropriated, to be available whenever needed for those in the future who might be as homeless and persecuted as they once were: "after you have got over the black brook of some soul-bondage yourselves, tear not down the bridge after you, by leaving no small pittance for distressed souls that may come after you."

When the Cromwell Commonwealth fell and Charles II was restored to the throne in 1660, the dreams of many devout Puritans on both sides of the Atlantic were squelched. Already a Seeker, Williams could not be hurt in his religious beliefs; however, he was hurt as he saw hard-working, prosperous New Englanders substituting values of this world for other worldly cares. Loss of religious freedom was not all this never-satisfied dreamer had to fear for his fellows, for, in 1664, he wrote words of sad wisdom, a role often played by great old men:

> When we that have been the eldest and are rotting, a generation will act, I fear, far unlike the first Winthrops and their *Models of Christian Charity*: I fear that the common trinity of the world — Profit, Preferment, Pleasure — will be here the *tria omnia*; that Prelacy and Popery too will in this wilderness predominate; and that God Land will be as great a God with us English as God Gold was with Spaniards.

His greatest letter, an expanded figure of speech written simply and powerfully, was written to the people of Providence, in 1655, to reassure them that he was not an anarchist, or one who believes that man should be controlled in no phase of his life. Likening a community to a ship, he defended the right of the captain of the vessel to discipline anyone who refuses to pay passage or to do his share; who mutinies or who refuses to aid in mutual defense; who maintains that "there ought to be no commanders or officers, because all are equal in Christ." While thus completely upholding established civil orders as long as they do not infringe on each person's right to believe as he pleases, even to believe not at all, Williams states the major premise of his life, that:

> . . . all the liberty of conscience that ever I pleaded for turns upon these two hinges — that none of the Papists, Protestants, Jews, or Turks be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practice any.

Not many years before Roger Williams' death, he wrote John Winthrop, Jr. a passage which represents Williams fairly, both in style and in content, and thus brings his essential spirit directly to our hearts. The first sentence contains the simplicity of greatness which character-

zes the Puritan style at its best would that such occurred in Williams' writings more often):

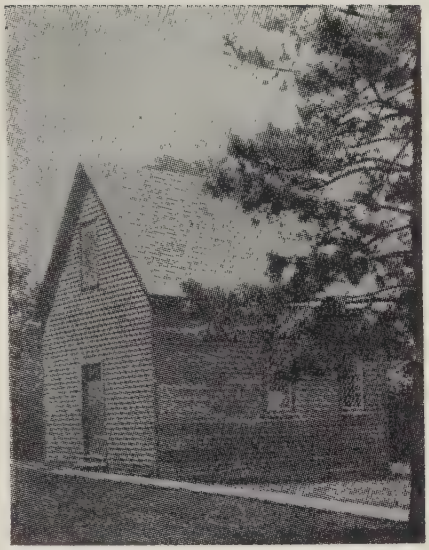
> Your candle and mine draws towards its end. The Lord graciously help us to shine in light and love universally, to all that fear His name, without that monopoly of the affection to such of our own persuasion only . . . I shall now only subscribe myself, Your unworthy friend, R. Williams.

Much Agreement With Puritans

Almost to a hair Williams agreed with his fellow Puritans in their central beliefs: for him as for them, being saved in Christ was all that really mattered. He saw the world as a wilderness where "greedy and furious men persecute and devour the harmless and innocent." In this life men are as "strangers, conversing with strange companies, dwelling in strange houses, lodging in strange beds, and knowing not whether this day, this night, shall be our final change of this strange place for one far stranger, more dark and doleful." He believed in predestination, in the Bible as the absolute authority, in the need for man constantly to search his innermost soul to determine whether he is worthy to receive God's grace. The point on which Williams and the Puritans differed was the government of community and its individual souls.

Covenant Theology

New England Puritans were Calvinists, but only in part. Though they found many of Calvin's doctrines useful, actually his theology was too severe for the aggressive, industrious, optimistic English temperament. Hence more nearly central to their belief was Covenant



A Perry Picture

ROGER WILLIAMS' CHURCH

or Federal Theology, originated in England but most fully developed in the New World. Through this belief men are not unconditionally damned or saved; if they do their part, they have a claim on God's grace, and, while not sanctified by their works, they can count on God's justification, if they perform good works. Now, in their own eyes, the Puritans could maintain a sense of inward dignity matching their outward affluence, itself substantial evidence that God was pleased with them, else he would not allow them to prosper. Thus under Covenant Theology, Puritans came to believe in a God who helps those who help themselves.

According to this concept, originally God covenanted with Adam, his near-equal, that if he and his posterity would do as God instructed them and obey him, all would receive immortality. When Adam and Eve broke this "Covenant of

Music Suggested for Use by Relief Societies in Connection with Course on America's Literature

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NOW THANK WE ALL OUR GOD	.20
O BREAD OF LIFE	.10
O SACRED HEAD NOW WOUNDED	.15
PRAISE TO THE LORD	.16
I LOVE THY KINGDOM	.16
ALL MY HEART THIS NIGHT REJOICES	.20
MY GOD, HOW WONDERFUL	.16
WE THANK THEE, JESUS, DEAREST FRIEND	.16
LAMB OF GOD, PURE AND HOLY	.18
GOD THE FATHER, BE OUR STAY	.18
ONCE HE CAME IN BLESSING	.25
AND WITH SONGS, I WILL CELEBRATE	.25
JOSEPH, DEAREST JOSEPH MINE	.22
THE LORD, MY GOD, BE PRAISED	.22

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Works," God in his mercy established a new "Covenant of Grace" through Abraham, thus saving humankind from damnation. The new covenant asked that to be saved man have faith in God, believe in the coming of Christ, and live good lives. Puritan fathers believed that "God sifted a whole nation to bring choice grain into the wilderness," and that they and they alone were God's chosen and covenant people. The church itself was a collection of "visible saints," and God ratified the Covenant with New England Puritans when he permitted them to come to these shores in safety to found a New Jerusalem, a New Canaan, a New Zion, or a Bible Commonwealth, as it was variously called.

This invisible covenant or invisible church was symbolized by the visible one; likewise, in the words of John Cotton, it is "evident by the light of nature that all civil relations are founded in covenant"; therefore, as God covenants with his chosen groups, so the members of the group covenant to obey their God-chosen rulers, or the theocracy. Correspondingly, in each church, or "Little Israel" it was the leaders' first responsibility to make certain that the true faith was not corrupted; if necessary they would punish with ducking-stool, stocks, whip, excommunication, or even death any offenses "against the light of conscience." For them toleration of error itself constituted the most grave error.

Williams Defines Religious Freedom

To Roger Williams religious belief was too sacred and intimate a mat-

ter to be the concern of the state or the church; it was only between man and his soul. When Williams was banished, he was told that "When the Lord is in Covenant with his people, they follow him not forcedly, but as farre as they are sanctified by grace, they submit willingly to his regiment." For Williams this was a "body-killing, souls-killing, state-killing doctrine of not permitting, but persecuting all other consciences and ways of worship but his own." For him the "peace Civille" was always secondary; his concern was to protect the "peace Spiritual" within each man's heart and soul. He believed that granting "soul liberty" to all is the only means of even approaching Christianity in mortality, and the groundwork for preserving human peace. He replied to the theocracy that "forced worship stinks in God's nostrils"; that forced worship denies the coming of Christ by imitating the Jews, who had a national church.

It is but Humanity, it is but Christianity to exercise meekness and moderation to all men. . . . I must be humbly bold to say that 'tis impossible for any man to maintain Christ by the sword and to worship a true Christ, to fight against all consciences opposite to theirs, and not to fight against God.

He knew in his heart that "persecutors of men's bodies seldom or never do these men's souls good." When his enemies spoke bitter words against toleration and freedom of conscience, he replied:

It is monstrous paradox, that God's children should persecute God's children, and that they that hope to live eternal together with Jesus Christ in the heavens, should not suffer each other to live in this common air together. . . . In vain

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have English Parliaments permitted English Bibles in the poorest English houses, and the simplest man or woman to search the Scriptures, if yet against their soules persuasion from the Scriptures they should be forced (as if they lived in Spaine or Rome itselfe without the sight of a Bible) to beleeve as the Church beleeves.

Fearlessly Williams spoke out his conviction that Englishmen who had left their homeland for freedom of conscience's sake had no right to deny that same freedom to other earnest seekers after religious truth. Herein lies the heart of the man, and his great contribution to our heritage. He was one of the first English writers to achieve insight into the true meaning of freedom; that regardless of being right or wrong, false or true, whoever *forces* belief in another, or prevents another from believing as his conscience dictates, destroys no one's freedom but his own. That such a belief should be stated in mature force on our shores is not by chance. For him, as for us, freedom is a condition of the spirit, and *the* great prerequisite toward achieving true religious growth.

Williams' last words to us fairly represent the quality of his faith in his own private powers of discovering God for himself. Having dedicated himself early in life to the principle of "soul liberty," he had long known the high cost of maintaining spiritual integrity. To Roger Williams one's private testimony of religious truth was more precious than the entire world:

We must hold fast . . . we must not let go for all the flea-bitings of the present afflictions. Having bought truth dear, we must not sell it cheap, not the least grain of it for the whole world, no, not for the saving of souls, though our own [be] most precious.

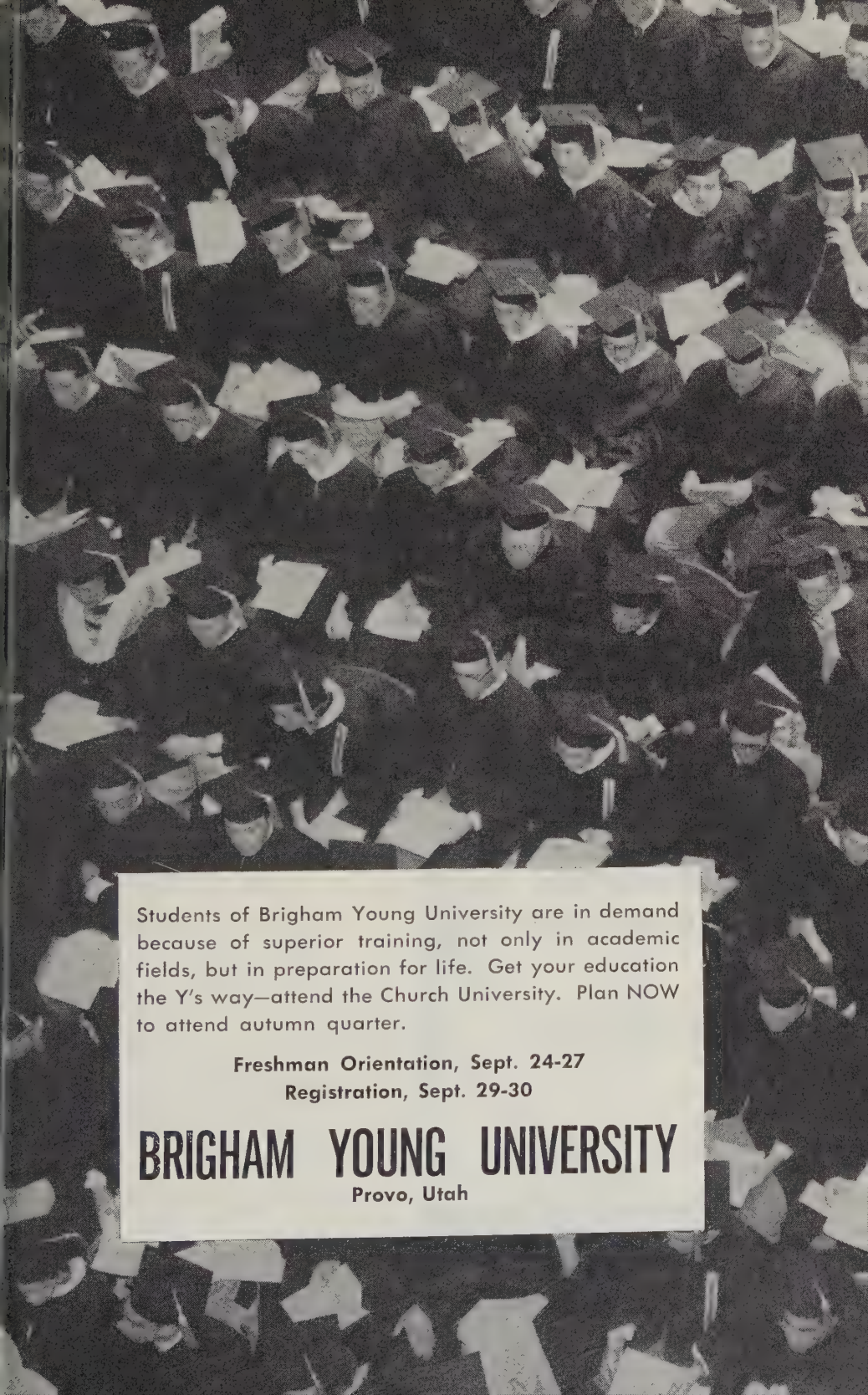
Roger Williams sowed some of the great seeds in American tradition. He planted deep; the seeds matured slowly. But from his aggressive conviction that each individual soul is sacred only as long as it is free to believe as it pleases, has flowered American freedom, not only religious, but social, economic and political as well.

Thoughts for Discussion

1. During Williams' last years in Rhode Island, what caused him to fear for his people's future?
2. Why did he oppose Covenant Theology?
3. What is his definition of freedom?

SOCIAL SCIENCE—Latter-day Saint Family Life

No lesson is planned for December in this department, due to the holiday season.



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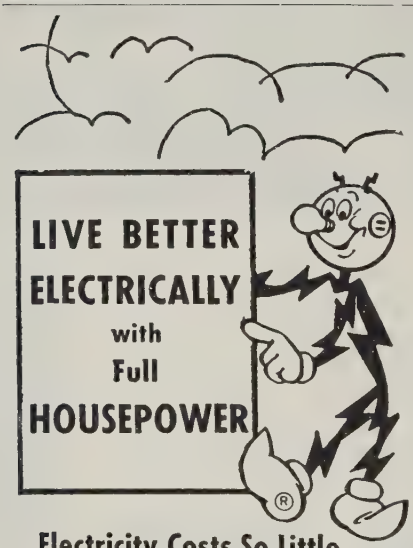

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The Bazaar

(Continued from page 603)

He drew a small white box from his coat pocket.

"I saw this at the bazaar," he went on. "I liked it. Somehow it reminded me of you." He put his arm around her shoulder, drew her to him, kissed her on the mouth.

Inside the house, Shari, still clutching the box in her hand, paid Mrs. Fabian for sitting with Jeffy and Rosie and Paul. It was only when she was alone that she opened the box.

Shari sat with her own pin again in her hand. Smiling and turning it over, she seemed to see it for the first time.

"Why, it'll go nicely with this navy suit," she decided suddenly. "It'll go well with almost everything I have!" She hurried toward the bedroom.

With the pin in place on her lapel, she met her own eyes in the mirror. What was that saying about "bread upon the waters?" That was the way she felt now. It was exactly the way she felt now.

Tranquility

Winona Frandsen Thomas

While on a mountain top I find
A balm to ease my troubled mind.
My thoughts soar out and bring to me
What I need most, tranquility.

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Ninety-four

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Ninety-three

Mrs. Elizabeth Warburton Brown
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Ninety-one

Mrs. Sarah M. Rostan
Lorenzo, Idaho

Ninety

Mrs. Mary Penelope Thompson Williams
Malad, Idaho

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Mesa, Arizona

Mrs. Lucy Jane Thomas Timothy
Sandy, Utah

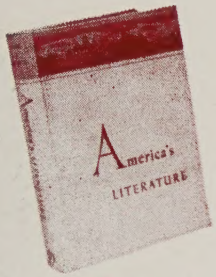
Mrs. Josephine Robinson Harris
Provo, Utah

Only Hearts Can Hear

Maude O. Cook

In tones that only hearts can hear,
When once attuned to loftier strains,
Faith speaks in accents firm and clear.
No sound is heard by mortal ear,
For faith a subtler speech attains;
It whispers hope and dries the tear,
And gives the courage which sustains;
In tones that only hearts can hear,
Faith speaks in accents firm and clear.

For Your Relief Society Reading



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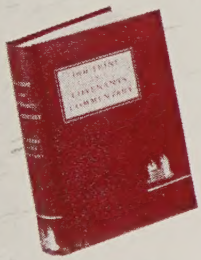

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